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Vol. 44, No. 3

OCTOBER 18, 1961

The Unanswered Prayer

I PRAYED, I prayed and prayed—
God answered not a word,
And in my faithless heart
I wondered, had he heard?
As time passed by I knew
If he had answered me,
That answer would have wrought
A great calamity.

And long since I have learned
What seemed a chastening rod
Was not a scourge at all,
But the gracious will of God.
Striving to mould my life
To fulfillment through his will,
At last I have learned to wait,
To wait, and to be still.

—GRACE NOLL CROWELL

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct
Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D.
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The LUTHERAN

ve a Full Day
By R. E. Huldschiner 11

ght Is Not
e Answer But . . .
By W. G. Tillmanns 15

e Laymen Sheep?
y Frederick K. Wentz 19

ut the Apron Strings
By Ralph Hellerich 22

hurch in the News - 4

ashington - - - - 10

ews in the Churches:
aribbean - - - - - - 47
ntral States - - - - - 44
rida - - - - - - - 36
eorgia-Alabama - - - - 37
chigan - - - - - - - 40
nnesota - - - - - - 40
w Jersey - - - - - - 34
io - - - - - - - - 38
cky Mountain - - - - 44
xas-Louisiana - - - - 37
ginia - - - - - - - 35
estern Canada - - - - 46

sson from Vienna - 39

eaconesses Consecrated 42

hanen Joins
aywood Faculty - - 42

. Zornan Honored - 43

ve Make a Family - 26

Vorship Notebook - 28

rsonal Problem Clinic 30

oks - - - - - - - 32

Conclusion - - - 50

THIS WEEK . . .

● ORDINARILY we don't expect the church to operate a factory. But in Allentown, Pennsylvania, a small industrial plant has been established by the church-sponsored Good Shepherd Home (*see cover*). Jobs are available only for people who are so seriously crippled that they can't work anywhere else. Good Shepherd's workshop probably won't make a profit (last year's deficit was $12,000), but handicapped individuals are getting a chance to support themselves.

Read about it in *Live a Full Day.*

● WHILE people in the western nations talk about the Berlin crisis, church leaders in Germany face the problem of giving advice to people who must somehow go on living under Communist rule. The 13 theses which Lutheran churchmen prepared last summer as guidelines for life in East Germany are described by Prof. Walter G. Tillmanns this week in *Flight is not the answer,* which concludes the analysis begun in *The Lutheran* last week.

● "I AM the good shepherd . . ." is a beloved description which our Lord gave about himself. We carry over this figure of speech in referring to our pastors as under-shepherds. But do we want to be considered sheep, which are notoriously dumb animals? Dr. Frederick K. Wentz of the Gettysburg Seminary investigates this problem in *Are laymen sheep?*

● SENDING a 15-year-old daughter to a "work camp," one of those conducted this past summer by the Luther League, can be a harrowing experience for parents. Ralph Hellerich of the Luther League staff tells what happened when Karen tried her wings outside the parental nest. Everybody profited by the experience, he says in *Cut the Apron Strings.*

THE CHURCH IN THE NEWS

Faith helps in politics

Religious faith doesn't give men the answers to all their political problems, but it offers guidance in helping solve them, Sen. Eugene McCarthy (D.-Minn.) told a Faith and Life Institute at Northfield, Minnesota. The conference was attended by 20 government leaders. It was one of a series sponsored by the United Lutheran Church's Board of Social Missions.

The Minnesota lawmaker said, "There is in America a tendency to separate practical politics from moral principles on the one hand, and on the other hand to moralize political issues and to assume, or at least imply, that ethics gives specific political answers."

"Feed the hungry is not a solution to our farm problem," Sen. McCarthy declared. "Give shelter to the homeless should dispose us favorably to make changes in our immigration laws, but it will not solve the inequities and injustices that occur. Believe in the brotherhood of man is not a blueprint for the United Nations but it should make such organizations a more effective instrument for peace."

Basic aim of politics is to "bring about progressive change and orderly change in keeping with the demands of social justice," the Senator said.

Christian activity asked

Most great political changes have b "in a sense the result of Christian pr lamation," Dr. George W. Forell of State University of Iowa told the polit conference. When the great chan "were actually upon us," the churc tended to be reactionary and "failed supply the leadership and encouragem which one could have expected," added.

Such matters as the use of ato weapons in destructive warfare will decided by power politics, "regardless the condemnation or endorsement" Christians, Dr. Forell declared. He ur churches and church members to t more active roles in the political are in order to influence decisions wh affect all of mankind.

The church "can and should dem strate to the world the power of the G pel in the realm of politics," Dr. Fo continued. "By its very existence as communion of saints in which there is East or West, no left or right, no bla or white, no class hatred or class d tinctions, no iron or bamboo curtain the church can bear witness, he said.

Orthodox acclaim unity

Christian unity and world peace w themes of the closing message adopt this month by the Pan-Orthodox Conf ence which met on the Isle of Rhod Greece. The conference brought toget representatives of all twelve major Ea ern Orthodox churches and of so minor groups. It was the first time major Orthodox churches had met gether since the Council of Nicaea 789 and the first general conference sin 1787. Orthodox churches count abo 180 million members, mostly in easte Europe and Asia.

Orthodox churches have a "conscie

us responsibility" to deal with "present-
y problems of our believers and of all
manity," the message declared. It
uted "in all love all our brothers in the
cient Orient . . . and also our broth-
in the West with whom we have
ver ceased to collaborate." Orthodox
urches broke their ties with the Roman
tholic Church in the 11th century, but
ny are now members of the World
uncil of Churches.

Observers at the Rhodes meeting com-
nted that the Orthodox communion
d showed essential unity and strength
the sessions. Political differences which
d threatened to cause division had
en compromised by a promise that a
ture meeting would discuss nuclear
apons, armaments and colonialism.
presented at the meeting were the
oscow Patriarchate and others behind
e Iron Curtain.

r. Fry rejects German split

Efforts of the Communist East Zone government in Germany to split the large Lutheran churches in their area from those of West Germany were sharply criticized by Dr. Franklin Clark Fry, president of the Lutheran World Federation and a leader of the World Council of Churches.

"Any attempt to cut off the churches of East Germany from the remainder of the Evangelical Church in Germany (EKID) or the United Lutheran Church of Germany (VELKD) against their will would be deplored by the LWF as arrant interference by the state in the internal life of the Christian Church," Dr. Fry declared. "It would deserve to be resisted and condemned."

German leaders also protested the East Zone's expulsion of Dr. Kurt Scharf, chairman of the council of the EKID and probably successor to Bishop Otto Dibelius of Berlin when the latter retires at the end of this year. Dean Heinrich Grueber of Berlin, one of Germany's top Protestant leaders, protested the "mon-

ORTHODOX CHURCHMEN WELCOMED ON GREEK ISLAND
Turkish Metropolitan Chrysostom (left center) leads procession

strous slanders" in the East Zone press against Dr. Scharf. Dean Grueber was also barred from East Berlin. Others issuing protests included Dr. Albert Schweitzer, famed medical missionary, and Dr. Karl Barth, Swiss theologian.

Church faces test

German churches face the strongest test of their unity, Bishop Martin Haug of the Evangelical Church in Wurttemberg told a synod meeting at Stuttgart. While the result was in God's hands, the churches should show that "injustice through falsehood and oppression can never be acceptable," he said.

Bishop Haug called for prayers and unceasing love toward church members who were cut off by a military wall. He pointed out that atheistic communism could not be regarded as simply a difference of opinion but must be regarded as a basic sin of mankind. He hit out at "some leading theologians" who had tried to justify the Communist practices.

Dr. O. Fred Nolde of Philadelphia, director of the Commission of the Churches on International Affairs, met last month with church leaders in West Berlin. A Berlin announcement said Dr. Nolde's visit reflected the deep concern of the World Council of Churches over the difficult situation created for the German people, especially those in the East Zone, by Communist efforts to split and oppress the church.

Americans warned against panic

Fear of atomic blasts and fall-out that panics families "into merely selfish efforts to assure their own protection and survival will harm us as truly as any physical disaster," a committee of the National Council of Churches warned. In a message of "Christian counsel to the families of our churches," the Committee on Family Life of the council's Christ Education Commission issued the st ment at its meeting in Cincinnati t month.

Families are "inevitably affected" international tensions, the message s "There is reason to be alarmed ab evidences of uncivilized and destruct pre-occupation with personal and fam self-preservation that threatens to t neighbor against neighbor should a st of national emergency arise," it added

The statement urged Christians w "consider the possibility of providing fall-out shelter for their own use" to c sider also how they can express "resp sibility for the welfare of others in community and in the world neighb hood of which we are a part." It s gested that Christians should "work remove the causes of war and to cre more favorable conditions for mutual derstanding, for economic and social j tice, and for response to all human pirations for freedom, good will a peace."

Shelters called false security

Methodist leaders from nine No Central states charged at a Minneap conference that fall-out shelters tend give people a false sense of security. T also encourage some to think of nucl warfare as inevitable and justifiable, conference on Christian social conce declared.

The churchmen challenged the i that "fall-out shelters would be adequ defense in the event of nuclear attac The hope that lives might be saved "re on many ifs," their statement sa noting the possibility of surprise atta biological warfare, burial of shelters der rubble, direct hits by the atomic bl and other dangers.

"Peace is our only security and

GERMAN STAMP HONORS LUTHER

West German 15-pfennig stamp put on sale this month is one of series honoring "important figures from Germany's past." It marked first time Martin Luther has appeared on regular-series postage stamp.

---

nly hope," the Methodist group asserted. called for a "priority program for eace" as the "most pressing concern for ie church."

In Australia, the Council of Churches alled on the British and Australian gov- rnments to "pursue vigorously" actions hich will lead to cessation of nuclear eapons testing. Resumption of tests by ussia and the U.S. had "increased the sk of war," the Australians said.

erplexed by school bus law

New York State's legislators last year ecreed that local school districts must rovide bus transportation for parochial chools as well as for public schools. A en-mile limit was set as the maximum istance for which such transportation ould be requested, however.

Two perplexing cases gained wide publicity last month as school boards tried to comply. In Albany, a lawyer got the school board's contract at $1,300 per year to take his daughters to a private school. His "bid" was lowest, so he'll drive his children to school in his Cadillac each morning and pick them up in the evening — a chore which thousands of suburban mothers perform without pay.

At the eastern tip of Long Island, Greenport School District appealed to the state education commissioner for relief from a requested "bus" ride for Patricia Cooper, 14, who attends Sacred Heart of Mary Academy at Sag Harbor. She lives less than ten miles away from the school—but that's as the crow flies. Part of Peconic Bay lies in the way. Transportation would mean two ferryboat trips and a bus ride, at a cost of $5,000 per year. School officials said that if they must transport Patricia, the tax rate would rise eight cents per $1,000 in realty assessment, the first tax boost in the area in five years.

Dr. Walther's anniversary noted

Leader and organizer of the present Lutheran Church—Missouri Synod, second-largest U.S. Lutheran body, was Dr. C. F. W. Walther. Arriving in the U.S. as a German immigrant in 1838, Dr. Walther served congregations in Perry County and St. Louis, Missouri. He helped establish Concordia Seminary and was its first president. He was president of the Missouri Synod from its organization in 1847 until 1850 and again from 1864-1878.

This month Missouri Synod churches were called upon to celebrate the 150th anniversary of the birth of the synod's founder. Dr. Walther was born in Saxony, Germany, on Oct. 25, 1811. In a "Walther Sesquicentennial Handbook" sent to all congregations, it was suggested

that the anniversary be combined with the observance of Reformation Sunday on Oct. 29.

Poor planning attacked

America is becoming "pockmarked" with churches that look like post offices, railway stations or theaters, a church architect complained at a Town and Country Church convocation in Maine this month. Four hundred church leaders heard Charles J. Betts of Indianapolis, consulting architect for the Disciples of Christ denomination, warn that "it takes more than a cross applied superficially to the exterior of a building to make it a church."

Modern churches should be functional and attractive, Mr. Betts urged. He said the current trend was leading more congregations to move the altar out into the chancel so worshipers can "gather around" with free access to it. Recessed chancels are no longer considered the "special, sacred preserve of the clergy," he said.

Making the worship auditorium the most prominent and lavish part of the church plant is wrong, Mr. Betts continued. "If the fundamental missionary character of the church is taken seriously the provisions made for the fellowship aspect of the church's life should take a more central place in future churches."

Pastoral visits urged

Ministers spend so much time counseling that they neglect visitation and evangelism, a Seventh-Day Adventist official said.

"Ministers are listening to the woes of the saints so much at the counseling desk that they rarely have time to go out and seek the lost any more," commented Earl E. Cleveland, associate director of the denomination's Ministerial Association. He told a meeting of church workers at Los Angeles that counseling ha place in pastoral ministry but "it can come the Achilles heel in winning m and women to Christ if it isn't prope controlled."

By being "shackled" to the counsel desk, ministers permit themselves to come "prisoners of their flocks inst of the leaders they ought to be," Adventist official declared. He ur more "soul winning" and evangelism.

Education's influence doubted

Education alone does not help to r out prejudice, a study by the Americ Jewish Committee's Institute of Hum Relations showed. The study was m by Dr. Charles H. Stemper of Rutg University.

College training helps change surf prejudices, but "when the issues are s sitive or controversial, the effect of e cation is either nil or inverse," I. Stemper found.

Education helps reduce "traditio provincialism," the study reported. helps "counteract the notion that me bers of minorities are strange creatu with exotic ways and to diminish fear casual personal contact. . . . Legal equal is supported, full social participation not."

College years do not alter the deg of prejudice, Dr. Stemper said. Seni have about the same attitudes as fre men. While college fraternities may te to select individuals who are more pr udiced to start with, evidence does n show that Greek-letter society memb ship increases prejudice. Highest le of prejudice among college students found in business majors, he added.

Mountain churches declining

Hundreds of churches and chapels the Appalachian Mountain area l trained leadership and are impoverish

OUNTAIN FAMILY is visited by Harry Guffee (standing at ht), Methodist physician of anklin, Tenn. Physician makes riodic rounds among indigent ountain people. "As a Christian s is my obligation," he says. love these people. How else uld I so richly serve my God?"

four-year study made under a Ford oundation grant revealed. Preliminary ndings released by Dr. Willis D. Weathford, executive director of Kentucky's erea College, told of tiny churches, oorly educated ministers, and members ho believe in the literal infallibility of e Bible but don't know much about it.

The study covered 190 counties in the outhern Mountain area, mostly in Kencky, West Virginia, Tennessee and estern North Carolina. It dealt with 72 urches representing 25 denominations well as others without denominational filiation.

Low income in the area had driven ore than one million people to work in ban centers, the study found. Left beind were elderly folks. Many are iterate.

Half the ministers in the area have nly a high school education, the survey id. "Mountain boys can't afford much lucation to become preachers," Dr. Weatherford commented. Congregations annot afford to call trained leaders, he id. Church members stress piety, shunng dancing, cursing, card-playing and gambling, but more than half of those interviewed could not identify the source of the Lord's Prayer.

Christmas sale delay asked

Christmas cards and toys went on display in department stores in many areas in early October. By month's end full promotion of Christmas merchandise was projected in most cases.

Buffalo, New York, churchmen asked business establishments in their area to hold off advertising and general promotion of Christmas goods until after Thanksgiving. Mrs. William H. Buschman, secretary of the Buffalo and Erie County Council of Churches, said early promotion of Christmas interfered with Thanksgiving observances. She said joint action by merchants' associations and churches had brought about a delay in the too-early emphasis on Christmas.

The Rev. Martyn Keeler, minister of North Presbyterian Church in Williamsville, N. Y., added that early promotion of Christmas with blaring carols and out-of-door displays took the "edge" off the holiday season.

WASHINGTON

By ROBERT VAN DEUSEN

NEW ROLE FOR NIXON

How FAR is it from Sacramento to Washington? Three years? Seven years? Richard Nixon is interested in finding out.

The former Vice President's decision to run for governor of California, coupled with his announced intention not to run for the Presidency in 1964, indicates what his guess is. His schedule apparently calls for another bid for occupancy of the White House in 1968.

Meanwhile, Nixon's role in seeking state office is new. His prominence on the national scene, culminating in a razor-edge defeat as a candidate for President, began with election to the House of Representatives. His home-base support in California became relatively less important as his rise to national stature progressed.

After the 1960 election, he seemed to welcome the sheltered status of retirement to private life. As the months rolled by, however, Nixon found it increasingly difficult to resist the urge to get back into politics. His wife put it into words for him: "Politics is in our blood." Then came the choice as to the best route back: as an unattached "elder statesman" or as a vigorous politician with a strong base of operations in his home state?

Those who knew him well had little doubt what Nixon's choice would be. The kind of challenge which California presented was made to order for the rough and tumble which he enjoys. T backing of the second largest state, s to become the largest, would be nati ally valuable.

Taking chances

NIXON'S choice involved risks. Fi he faces a battle for the Republi nomination for governor of Califor If this struggle is bitter, it may div his party's forces to the extent of los the state election. Defeat at either p will end his political future.

If he is elected governor, his posit as national party leader will be stren ened. His avowal that he would not for the Presidency in 1964 would le the field to Rockefeller and Goldwa But their liberalism and conservat might cancel each other out, and Republicans might draft Nixon as t strongest middle-of-the-road candidat

On the other hand, one of the other aspirants might gather eno strength to gain the nomination and unseat Kennedy at the end of his term. If this should happen, the l of politics would postpone Nixon's r real opportunity to be nominated u 1972. Although he would then be c 59 years old, his political appeal wo probably have waned.

NIXON'S long chance lay in the p sibility that whatever Republican is n inated in 1964 may lose to Kennedy the President's popularity continues. T would leave Nixon, with a good admi trative record as governor, in a posit to make a strong bid for the White Ho in 1968.

The art of politics requires the abi to evaluate alternate courses of act and the willingness to take risks in pursuit of far objectives. Time will re the accuracy of Nixon's appraisal of future and the wisdom of his choice.

Live a Full Day

udy Perkins, stamping a number n a minuscule piece of electronic quipment, is one of several andicapped people who have ound training and full-time em- loyment in a business run for ne benefit of disabled persons

"WE'VE GOT A JOB for you," the plant anager said to the young salesman sit- g on the other side of the desk. "The ternal mechanism of this pressure gauge assembled automatically. No hands, machine. We have some 60,000 de- tive pieces we'd like to take apart to vage this little rack," the man pointed th his pencil to a small metal part in device. "We don't have the people do the job."

"We can do it," the salesman said ietly. "When do you want it?"

The manager smiled. "Do it in your n good time, whenever it suits you."

The salesman raised his forefinger in ection of the client. His voice was arp as he said, "We're in business, not a playground. You tell us when you nt it and we'll have it ready for you."

"O.K.," said the manager, "let's talk ms."

THIS CONVERSATION took place some e ago in an industrial establishment Quakertown, Pa. The salesman was Rudy Perkins, and raising his finger is one of the movements he can perform. He's paralyzed from the waist down.

Rudy is the new salesman for "Unlimited Skills" which is the brand new firm name for the workshop for the handicapped operated by Good Shepherd Home for crippled children and old people in Allentown, Pa. One of the problems Rudy has is to convince industry that he represents a business, not a hobby shop.

If you drive into Allentown from the south, Good Shepherd Home is one of the first groups of buildings you see. It extends over more than a block—dormitories, administration, residences, physical therapy facilities. The workshop is the latest addition, but it will soon be outranked by a proposed rehabilitation center to be built on an adjacent lot.

Founded in 1908 by John H. Raker, the present superintendent's father, it has been caring for crippled children, the handicapped, and aged ever since. For several years, says Superintendent Con-

rad W. Raker, he had been thinking about organizing a workshop where handicapped people could be given a chance to earn a living. Ideas jelled after a chance meeting with Henry Viscardi at a New York luncheon in 1955.

Viscardi, himself handicapped, had pioneered in the rehabilitation of crippled people by putting them to work. His business, Abilities, Inc. on Long Island, had attracted nation-wide attention. Dr. Raker invited Viscardi to come to Allentown to see what could be done. In 1957 ground was broken for the workshop. Estimate for the building was $23,000. By the time it was ready it cost $80,000.

NEEDED TO PUT the building to use was a man who knew machines, understood production methods, and had ideas on how to put people with severe physical limitations to work. Bernard L. Gilbert, who, for unknown reasons, has been called "Gus" all his life, had all of that. A machinist by trade he had been a watchmaker and engraver in Frederick, Maryland.

Gus Gilbert had something else—an urge to do something for other people. He's a soft-spoken, gentle man of 38 who'll tell you in a matter-of-fact way that he isn't satisfied with making a living. "You've got to make your work count," he says.

In Frederick one way of making his work count was by serving as a hearing-aid consultant for the deaf. When he heard from his ULC pastor that Good Shepherd was looking for a man to run the workshop for the handicapped he asked for the job. The family—he's married and has four young daughters—moved to Allentown.

FIRST JOB was to study what others were doing in the field. He visited places where crippled people worked, looked facilities and machines.

He also studied the people who w working there and found that most abled persons have more ability than ability. It was just a matter of find the things they could do—and might better than anybody else because t could concentrate all their ability on ing them—and devising the machin necessary to do the job. When the wo shop was ready, Gus Gilbert was re for it.

The workshop, it was agreed, wo employ disabled people from the c munity, not residents of the home. Th would be no restrictions as to the type handicap, which might range from c bral palsy and multiple sclerosis to p and heart ailments, as long as the ployee could get to work by himself

FIRST JOB GUS GILBERT got was crimp and tie the ends of casings boneless hams and sausages. It wa

Multiple sclerosis victim Alfred Pun glues wedges for footwear manufac

ne-person, one-machine job, but it was beginning. They're still crimping and ing casing ends for hams and sausages the workshop, but now they've got an xpensive automatic machine which Gus ot through a telephone call, rent-free.

Since then, a great variety of jobs have ome to the shop, from putting insulating pe on coils for the New York subway stem to giving a protective finish to etal parts; from removing minute parts om germanium varistor assemblies that into the telephone dial system to re- iring shoe lasts; from forming and mming component parts of electronic bes to removing excess plastic from rcolator and toaster handles and bases. e workshop is doing industrial drafting s for Western electric and machine graving on plastics and metal for indus- and jewelry stores.

MOST COMPLEX JOB, so far, is to stamp mbers on tiny end caps for Bell Tele- one. The cap is a .082-inch soft-metal e used experimentally in the telephone stem. Each has to be numbered indi- lually. Gilbert developed a simple vice which would hold the tiny piece in sition while being stamped. All the rker had to do was to insert the piece one side, the stamp in a fixed position top, and tap it lightly with a hammer. was the quality of the tap that deter- ned the success of the operation. If was too strong the piece would be ashed. If it was too light, there would no number.

He found a woman who has been all immobilized by rheumatoid arthritis. st of her joints are fused and she has y limited movement left in her arms, she is a widow and needs to support self. Good Shepherd gave her the t steady paycheck in over ten years. er a few tries, she developed "the best

Polio victim George Old takes rejected parts from control assembly as Gilbert watches

touch I've seen," declares Gus Gilbert.

There's a man who salvages tiny gold and silver filaments from small components of electronic equipment, and one who repairs electric erasers. Gilbert developed a simple device to check stainless steel rods to be used in control gauge assemblies which industry could do more expensively by machine, but which one man at Good Shepherd can do by hand.

IN GENERAL, says Gus Gilbert, automation "has given us work." Machines make mistakes which must be corrected by hand. Of course, further automation —better machines not making mistakes— will eliminate one source of work but another is sure to open.

To tap all sources of work Good Shepherd can get, Dr. Raker has obtained advice from an impressive number of people high in industrial management, including corporation presidents. On his workshop and advisory committees are representatives of every major industry in and around Allentown and extending as far as Teterboro, New Jersey. The committees meet periodically with Dr.

Raker and Gilbert to discuss current operations and future plans.

So far the workshop has operated in the red (last year's deficit, $12,000) but expenses are leveling off and there's hope that this year it will break even. Industry is increasingly accepting the fact that the handicapped at Good Shepherd can do a job and do it well. Good Shepherd's workshop is filling an essential need because most plants refrain from employing disabled persons extensively in their operations.

THE REASONS ARE MANY. One is that major industries shift personnel from job to job rather than keeping them on the same operation for years. Another one is the employment clause which gives a worker of greater seniority the right to take over the job of a man of less seniority if the operation in which he is employed is discontinued. This would invariably affect the disabled person taken on in recent years.

Some states have now eliminated the clause written into most industrial insurance policies that hike rates if handicapped persons are employed. But there still remains the basic fact that most disabled need certain specific conditions in order to be able to work. A man in a wheelchair cannot climb stairs. Workbenches must be adjusted to proper heights.

Good Shepherd's workshop is geared to these special requirements (there isn't a step in the whole plant) and there's plenty of room to move around, even in a wheelchair. Not one day has been lost through accidents so far. At this time 12 people are working, but there has been a force of up to 17. Gus Gilbert says they're easier to get along with than most other people. They're eager to succeed and highly co-operative.

THERE'S THE STORY of the girl w operated a clamping machine. She to move a hand lever but since her h was crippled she couldn't grip the han She hit it with the side of her hand stead. She developed a big blister continued to work.

When Gus Gilbert saw her hand asked why she hadn't complained. wanted to get the job done," she "never mind the blister." Gus mi and changed the machine.

There's the story of the veteran had only limited use of his hands w he came to the workshop. By daily ercise he has developed almost full of his hands and has moved on to anc job. Said one handicapped wor "Now I don't have to lie back and d my life away. I'm busy and active. night I'm tired. I can enjoy my knowing that I have lived a full day

GOOD SHEPHERD believes in the portance of giving people a purpose. people working in the small work office, Edward Solar, the bookkeeper. Beverly Anhauser, the secretary, give a cheerful hello as you enter. Both been handicapped all their lives, they've learned to do their jobs well.

Rudy Perkins, Gilbert's assistant one of the few people at the work who grew up in the Home (a polio tim, he came to Good Shepherd the Virginia hills as a boy), is n married man, owner of a home Shepherd helped him to buy, and ex ing the second addition to the fami

One of Good Shepherd's office w ers is a 92-year-old retired minister.

If the workshop people ever loo a motto to put over the stepless ent door to their plant they might well c this: "So they may live a full day."

ROBERT E. HULDSCHIN

light is not the answer but . . .

All photos in this and last week's Berlin story courtesy Roy Bernard Co., New York

is house is in East Berlin, e door is barred, the side- lk is West. This is the sit- tion to which the Lutheran shops of Germany spoke in eir recent directive on how live under Communist rule. is is the second part of the ide lines. We published st part in last week's issue

By Walter G. Tillmanns

To what extent can a Christian participate in the life of the Communist state?

The German *Politbureau*—the watchdog over state and individual—proclaimed in 1958 that all activity in the state must be based on "atheistic education which is the basis of true humanistic education." Walter Ulbricht, East Germany's premier, rejects any kind of "ideological co-existence," although a Christian shadow party (CDU) and a state office of church affairs continue to be tolerated.

Communism has its own way of salvation. "The Kingdom of Man is here," Ulbricht proclaimed officially on Sept.

VIEW THROUGH BRANDENBURG GATE WITH COMMUNIST WATER-THROWING GU

Faith proves itself by suffering

30, 1959. The Communist state punishes those who do not show their "active loyalty."

Under these conditions, the bishops advise, a Christian should study Revelation 13, especially verse 10: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. *Here is the patience and the faith of the saints.*"

As Bishop Hanns Lilje has pointed out (*The Last Book of the Bible*), this means that the faith of Christ's disciples "must prove itself by suffering what God has ordained." The bishops reject the idea of a Christian political underground or sabotage. They also counsel against flight to the West.

"Whoever thinks of fleeing should seriously consider whether he is not trying, from purely human considerations, to escape a testing of his faith, inst of accepting such a test at the hands God." A Christian is called upon witness for his faith wherever he has b placed by God. He must live Chi especially in his family and in his call

But in 1960 the Central Committee the Communist party proclaimed t "the profound love to man, which is p of socialist humanism, is insepara bound up with hatred against all enem of socialism." This makes it impossi for the Christian to participate in projects which require of him a sign adherence "to socialist ethics and mora

AGAIN, AT THE END of this chapter, discussion is summarized in a set of th which reflect the unresolved difficu that confront the Christian in the C munist state. Thesis 4 states that

owing a profession or calling in the Communist state is a great burden upon the Christian conscience, especially in view of the compulsory atheistic education (Youth Dedication, etc.).

But Thesis 5 maintains, that nevertheless a Christian is bound, on the basis of Romans 13 and Revelation 13, to fulfill his "civic duties" in such a state. He is however hamstrung, says Thesis 6, in carrying out his duties "actively" as demanded by the Communist authorities. He cannot condone or further the projects of this state.

This does not mean, however, Thesis 7 points out, political resistance or flight, but perseverance in Christian faith and Christian patience in a condition which has been ordained by God. In this faith the Christian will live and suffer and even die, Thesis 8 states, because the Word of God says, "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever" (I John 2:17).

THE REMAINDER of the guide deals with practical application of the rules. Christian co-operation must serve the preservation of man within the Communist state. He will help in industry and agriculture and certain areas of administration wherever his assistance does not mean a denial of God. Thesis 9 states that a Christian may co-operate "when it does not mean a confession to atheism or a direct assistance to the atheistic ideology of the state."

On the other hand, a Christian must abstain from participation in the youth dedications (a substitute action for the Christian confirmation) and all other Red rites (name giving, marriage, burial), for Ulbricht has said: "The vow which you make [at the time of the youth dedication] is not an empty promise."

Thus Thesis 10 says categorically that a Christian can never participate in any action which serves as a vehicle for atheistic materialism and its propagation. A Christian must also reject all means and methods which violate the Law of God. Man, according to the Word, is not an animal but a person.

Reference is made especially to the violent methods that are being used to enforce collectivization in the Soviet zone. The same applies to the methods used to enforce participation in the various *Ersatz* sacraments of the Communist "faith."

"God forces no one to believe in him," the bishops declare. "But when the state forces young people to participate in the youth dedication or forces people to resign from church membership, then a Christian on the basis of God's Word, must say 'No'" and must be prepared to suffer the consequences.

RED POLICE CLOSE ESCAPE ROUTE
The preservation of man is needed

Thesis 11 says: "The Evangelical Christian is obligated to reject methods and means which are against God's commandments."

THE CONCLUDING pages of the document discuss certain definite problems. May a Christian run for office on the state-wide or even municipal level, if he is, for example, a member of the Christian Democratic Union (CDU), one of the "Christian" shadow parties? Since all "parties" in East Germany are governed by the so-called "block-system," even an office holder from a so-called Christian party underwrites the atheistic ideology of the state.

What about certain professions? The bishops leave the impression that a Christian in the Soviet zone can no longer, in good conscience, become a teacher or a judge, because of the pledge which is required of members of these two professions. Teachers must teach "atheistic humanism" in all subjects, judges must mete out justice "accord to the basic concepts of socialistic mo ity." A judge, upon taking office, m swear "I will at all times, without re vation, fight for the victory of Social in the German Democratic Republic."

Dr. Hilde Benjamin, the Commu minister of justice, has expressly sta that a judge must not be guided "by f objectivity," but must always act a "socialist functionary." He is, for ample, forced to divorce couples if partner "reverts to the Christian faith

Similar problems confront people other callings. Thesis 12 states that general guidelines can be laid down Christians, but that each one "must m his own decision in the knowledge his sins are forgiven if he is bound God's will and knows of his responsib to Jesus Christ."

THE BISHOPS counsel all Christians to give in to Communist pressure to le the church, for the church is the b of Christ. A Christian should always member that "we are not of them draw back unto perdition; but of th that believe to the saving of the so (Hebrews 10:39). Thus the guide c cludes with Thesis 13 which decla that in all areas of conflict "we must o God, rather than man" (Acts 5:29).

These 13 theses and their explanati —reminiscent of Luther's 13 the against Eck in Leipzig, 1519—show the church of the Reformation is aw of the great issues and challenges wh confront it and has the courage to sp out boldly under conditions which m be more trying than were the conditi at the time of the Reformation. Our c stant prayers of intercession should offered on behalf of all Christians liv under Communist rule.

TWO WORLDS . . . AND NO WAY OUT
The line goes through the heart

Let's take a fresh look at some old symbols

Are laymen sheep?

By Frederick K. Wentz

Sheep are notoriously dumb. They et easily confused and lost, they're pas- ive and subservient, and if one sheep an be induced, even by a stranger, to lo whatever the stranger wants him to lo, the rest will follow. Sheep have no ndependence of decision and action.

According to one of our most popular mages, the clergyman is considered the shepherd of the flock," and the flock re the members of his congregation. his would classify all laymen as sheep. And if you consider that sheep exist pri- narily to be shorn by their shepherd at egular intervals, you'll get the point that /e're dealing with an outdated symbolism hat needs changing.

The shepherd is not the right image or a clergyman. He is not called to man- ge and protect lesser creatures.

He deals with fellow men who are of qual rank. It is dangerous to suggest hat his leadership includes dominance, hat he has charges whom he either cod- les as their spiritual baby-sitter or nanipulates for their own good.

Too often we exhort young pastors o "feed the flock." We tempt these bud- ing clerics to picture themselves, pre- umably at eleven on Sunday, putting ood into the mouths of helpless and atient animals, or at least pouring food nto a trough before them.

Actually, the shepherd "feeds his flock" primarily by leading them to the places where they can find their own food. He pastures them; hence our word pastor. This is rightly a part of the minister's role—one trained in the traditions and resources, able to teach and point to the rich heritage.

But the whole picture of shepherd and sheep is a poor one for a Christian congregation. I am not belittling the idea of Christ as the Good Shepherd and all Christians as his sheep. It's among the most beautiful biblical themes, though somewhat remote for those of us who do not know sheep.

Nor do I want to deny that there are valuable elements in the vision of a pastor as shepherd. Every cleric should have the pastor's heart, the passion for souls, a concern for the spiritual welfare of each individual he meets. But so should every layman.

To call clergymen shepherds and laymen sheep represents a perverted idea of what the church is. This exalts the minister too much, directs all eyes toward him, makes him intermediary or priest for all the others. It makes the layman passive, with no ministry of his own.

The professional clergyman becomes the whole magnetic force for Christ at

that place. The bulk of the congregation are merely those bits of metal which respond from the magnetic field, drawn into the minister's orbit and activity.

The point is this: The outfit doesn't go anywhere. The sense of mission is missing. Sheep feed and grow wool and are shorn.

In South America the Plymouth Brethren have no idea of a professional pastor. When their congregations become financially strong enough to support a full-time man, they send him as missionary to another community.

IT IS UNFORTUNATE that our definition of the church in the Augsburg Confession fails to emphasize the church's purpose. It tells what the church is—a fellowship of believers in Christ—and where the church may be found—where Word and Sacraments are—but it fails to stress that the purpose of the church is to carry out Christ's mission to the world.

Thus laymen can think of the church as typically found in the congregation which, like many clubs, hires a leader to take care of its own membership. The missionary task becomes a matter of giving away the excess in the budget and inviting other sheep into the fold of this pastoral charge. It's easy to think of the end product as a recurrent fleecing.

Surely a better analogy is the military one. Laymen are not sheep in a flock; they are soldiers in an army. The church is a task force, an army on a mission. Every layman who is called into this service is called into an active, essential, serving role within the whole.

Ask any buck private whether he's in

"They are soldiers in an army . . ."

the service and he'll answer, yes. But you ask a church member whether he in the ministry (same word as service he'll say no, unless he's ordained. Th is as if you'd have to be a captain befo admitting you're in the army.

ENTERING THE CHURCH should be lik entering the army. In either case one summoned by an authority for a purpos Armies are to fight battles or defend pos tions. Christians are to serve their neig bors for Christ's sake. And they ha battles to fight too.

They wage war for Christ in a wor where Satan and his forces are powerfu Laymen are the front-line troops holdi responsible posts out there in the secul spheres of life where they have the daily work, their civic duties, their recre tion. There they fight Christ's battles b seeing what God is doing at that plac by making Christian decisions in troubl spots, by serving human needs sa rificially.

Unlike a flock of sheep, the church members should know that they are ea an integral part of a team. They oug

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Dr. Wentz (Gettysburg College and Seminary, Ph.D. Yale University 1954) is professor of church history at Gettysburg Seminary and an ordained minister.

to think of themselves as a marine task force, a team of technically trained specialists, riding complex equipment, camouflaged and prepared to infiltrate the enemy and to strike suddenly and hard.

When we sing "Onward Christian Soldiers," we think of ourselves in a medieval parade, proudly astride prancing steeds, with our righteousness unfurled before the world. But the world doesn't need a parade of righteousness in our day. It needs fighters who will tackle its mountainous evils.

IN THIS STRESS upon the corporate mission of the church, in which all laymen should be absorbed, one could liken the church to the broad ranges of a large-scale infantry attack. John Strube describes it in these words: "When the infantry division is in the attack every man and unit is dedicated to the support of every other man and unit in that division . . ."

He goes on to describe how every specialty—artillery, engineers, transportation, medics—has its specific assignment in a battle, and how every unit, from the division and regiment on down, has its task of contributing to the common effort by closely interrelated action.

"This principle," Strube writes, "is carried on through the companies, companies supporting companies, into platoons, platoons supporting platoons, and within the platoons, squads supporting squads. And then within the squads individual soldiers support other individuals. In this entire picture we see men giving themselves completely to serving others in the attempt to fulfill a mission."

IN THIS ANALOGY the clergy may well be the officers within the transportation, quartermaster, and commissary units. And organized church activities are the units which provide resources for the fighting. The rest of the division consists of laymen in their daily work.

The individual is called to particular assignments—perhaps many of them, perhaps one overriding goal in life—but always within the larger team purpose, the over-all summons and mission of the church. Each is called to use the gifts God has given him in behalf of the total undertaking.

Nor should we forget that some of us may belong to the underground or resistance movements at places where the enemy dominates. We may even sit in prison, as Dietrich Bonhoeffer did in Berlin late in World War II, knowing that as the liberators approach the enemy will be sure to put us to death before his power crumbles.

BUT LET'S TRANSLATE this parable. What is our purpose? We are to proclaim the Lordship of the rightful Master, Jesus Christ, over this whole world and its total life. Satan and his forces are the enemy. We Christians are the ones who recognize the rightful King. It is our task to proclaim that he is king and to work for the success of his reinvasion.

He began to reinvade this world at the first resurrection (D-Day in World War II) and his final and complete victory will come when he returns at the end of the world (V-Day). We work for his coming.

Nor can we expect to escape wounds. The Christian soldier will bear the marks upon his body for his campaigns. Battle scars are the marks of the veteran. Cross-bearing is part of every Christian's task. "Take your share of suffering as a good soldier of Christ Jesus," we are told in II Timothy (2:3-4).

The military analogy is just as biblical as the flock of sheep. But it is much more apt and useful for our day.

Cut the Apron Strings

Our daughter wanted to go to work camp We weren't sure she was ready for th experience. We found out we were wrong

By Ralph Hellerich

Karen first began talking about work camping last October. She kept pestering me to bring home the list of places where work camps are going to be held. Of course my wife and I weren't too much concerned at this point, since Karen, like most teenagers, talks and dreams about all sorts of activities.

For a week or so she may be all fired up about work camping. Then she decides she's going to take a special typing course in summer school. And the week after that she's talking about an entirely different plan.

But this time it didn't work out that way. Karen kept right on talking about work camping. So Mamma and I were faced with a problem. When Karen had studied the list of places where work camps were going to be held, she decided on the one at Norristown, Pennsylvania. This work camp was going to be held on the grounds of a state institution for the mentally ill.

Norristown isn't far away from our home, so distance was no problem. And the cost of the camp was not high. Somehow we've always managed to find money for this sort of thing. But Mamma and I were concerned for our daughter. W weren't sure she was mature enoug even at fifteen, to face such an exper ence. Mamma and I questioned wheth we wanted our tender, easily impresse easily frightened daughter to have to co —firsthand—with people who are me tally ill.

Of course, Mamma and I were tran lating our personal fears to our daug ter. Since, like so many in our gener tion, we have mental images of ravi maniacs and sinister schizophrenics, didn't want our darling daughter expos to this kind of an experience.

And then we were brought up short because we had failed to take into a count how Karen felt about this who thing. I keep telling other parents th they have to remember that teenage need to be given more independence, a then I keep forgetting to do the san thing myself! Karen was seriously inte ested in work camping. She felt that th would be a splendid opportunity for h to serve—and to learn—in a Christi community.

When a young girl shows that mu concern, should we say no to her? Wh

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Pastor Hellerich is editor of the Luthe League of America's monthly "Time Out

he first sparks of Christian dedication appeared, were we going to stamp them out?

The deadline for registrations was approaching. We had to make our decision. After much discussion Mamma and I decided to allow Karen to go.

Of course, there were certain built-in safeguards. Work camps are always directed by pastors who are much concerned about the young people entrusted to their care. And we had spent fifteen years training our daughter to be responsible. Now was the time to see whether our teaching had done any good. Now was the time to loosen a few of those apron strings.

Well, Karen submitted her application, and in due time she was notified of her acceptance. The information she received said that the work campers would spend much of their time picking vegetables on the institution's farms. Karen can barely tell the difference between a string bean and a cucumber. We therefore spent weeks showing Karen all sorts of vegetables, with extensive descriptions of how they grow. We told her all about the growing habits of potatoes—and lima beans—and cabbages.

Actually, this effort was in vain. When Karen arrived in Norristown, she was told that the plans had been changed. The early part of the growing season had been cool—and the vegetables were not ready for harvesting. Instead, the work campers would spend their time whitewashing the outside of a barn!

When the time came for Karen to leave, we cut our family vacation short, came home to help Karen pack, and drove her over to Norristown—complete with enough clothing to last for six years, and enough vegetable know-how to enable Karen to face any field. Mamma

Crew on the job
Armed with good will, paint and a brush

bravely helped Karen carry her possessions to her room in the nurses' building—and we parted company with the greatest of hypocritical smiles.

Then Mamma and I began to sweat it out. Before Karen left, Mamma had carefully discussed letters and phone calls with her. Mamma wanted daily reports; Karen felt that a letter every two weeks (the camp was to last for 18 days) would be sufficient. I don't think the matter was ever finally settled.

Within two days the first letter arrived. Mamma called me at the office right away to let me know what it said—and what it didn't say. We learned about the decision to whitewash the barn. We were told that there were 18 kids in the work

CAMPER AT WORK
Improvisation was a must

camp. We heard about the visit through all the buildings.

This, by the way, shook Karen up. They went through the senile wards, and Karen was disturbed. The constant locking of doors got on her nerves. The peepholes in some of the doors were disquieting. And we heard about Alice.

Alice, one of the patients at the hospital, made quite an impression on Karen. Her name kept cropping up in later letters, and in telephone calls. Maybe because Alice was the same age as Karen's mother, or maybe because Alice never talked about herself, or maybe because Alice got to like the kids and bought them candy. Whatever the reason, a warm and friendly relationship developed between Karen and Alice. (Obviously, this is not her real name.)

Only later, after she was safely hom did Karen admit that she was scared th first day. Everything was strange a new. But she had the courage to sti it out.

LATER LETTERS brought all kinds information. Through learning the a of whitewashing Karen discovered mu cles she never knew she had. She al found out that there *is* such an hour 6:30 A.M.

I must admit that I was amazed Karen's ability to adjust. Karen has ways loved to dance, and does fairly w at it. But to go to a dance at whi almost all the guests are patients of mental institution—this she does not d dinarily do. Yet at work camp she d this. And I suspect that it was mo shocking to me than to her.

For instance, after she came home s shared with us a conversation she h at that dance, a conversation with Jac one of the patients. Jack, a teenager, h been dating Mary, another patient. Ma was Jack's constant companion, but w not at the dance.

Karen asked where Mary was. W she sick, or not feeling well? No, s had lost her privileges. Lost her pri leges? Yes, she had tried to comm suicide that morning. She had slash her wrists.

Mamma and I tried to keep a fa that had some semblance of calm. B inwardly—wow! Was this our darli daughter, who reacted so calmly to th conversation? Was this the tender ros bud we were trying to protect?

Obviously not. This young girl h matured through her experiences.

THAT IS, SHE was a woman on occ sion. There were other occasions wh she was very much the little girl. S told Mamma and me about the time th

were washing up, having spent the morning at their painting chores. Eighteen work campers and Pastor Jim were clustered about two hoses.

At this point Pastor Jim made a serious mistake. He decided to step away from the crowd to stare at the pasture. I hardly have to tell you what happened, or how thoroughly he was wetted down. As she was telling it, I already guessed the end of the story. Before they were finished everyone was soaked—and this is the way they marched into the dining room.

Our sweet, petite little daughter? Our poised charmer? Our over-protected child who had only recently learned to distinguish between a carrot and a cauliflower? Yes, this is she. The 15-year-old girl-woman who knew—very well—how to respond to a variety of situations. The girl struggling for independence, and knowing what to do with it when she found it.

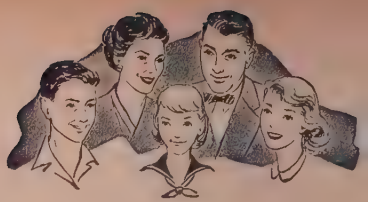
THERE ARE many stories we could tell about Karen's experience. They all add up to the same thing. It has given Mamma and me a new feeling of confidence — and a willingness to permit Karen many new freedoms.

If you were to ask Mamma and me, right now, whether we'd allow Karen to go work camping next summer, there'd be no hesitation in our answer. By all means, Karen can go—with our warmest blessings!

THE CHANGING FACTOR

CHRISTIANITY HAS A HISTORY. It does not remain a constant and unchanging phenomenon throughout the ages, but is continually developing and growing. This is plain from the very different aspects which it presents at different times and in different circumstances. What appears to one age to be the most important and essential thing in Christianity, will be thrust into the background by a succeeding generation, and in its place other aspects will be brought forward and regarded as the essence of the matter. All this is entirely justifiable. Against such a change in emphasis, which occurs as it were automatically and without conscious intent, no legitimate objection can be brought, for it arises out of the very nature of the case. Every age has the right to see and solve its problems in its own light. But then the illusion, the ineradicable illusion enters in. Every age is apt to assert as the permanent and eternal element in Christianity just that which is of chief interest and importance for itself. Those aspects which have previously been thought to be most essential, are from this point of view naturally judged to be unimportant accessories. The permanent element in Christianity is taken to be that of which the meaning and importance are understood and valued at the moment. The present always feels itself to be in the right as opposed to the past. It is an unfortunate fact that the present is followed and displaced by the future, and so forfeits its claim to be right; but this is apt to be overlooked.—ANDERS NYGREN: *Essence of Christianity* (Muhlenberg). Translated by Philip S. Watson.

FIVE MAKE A FAMILY



Sue Takes Over

"Is SUE there, Mrs. Melton?" It was Alice Anderson telephoning.

"Yes. I'll call her." Usually Alice is calling Karen, but Karen's at college now.

"Sue!" I called. "Telephone." Then I spoke to Alice. "I miss your calls, Alice. You and Karen used to be on the phone at least once a day. How's your job?"

"Oh, fine, Mrs. Melton. I'm taking a brush-up secretarial course at the vocational center. I needed a bit more oomph . . . to pad out my high-school secretarial course. Then maybe I can get more than a typing job. I've a nice prospect if I can do a bit better in steno."

"You're still working at the store?"

"Uh huh. And I like that, too. This new job . . . if I get it . . . will be in one of the stores at the shopping plaza."

"Here's Sue," I said, as Sue breathed in my ear. I went to the kitchen and remembered to close the swing door.

DAN AND I are amused because Sue, now that she is the only daughter at home, has taken on many of Karen's ways and habits. Karen's major wail was . . . "Can't you shut the door so I can talk with my friends in private?" Now Sue wails the same refrain.

The telephone conversation was brief. Sue hurried to the kitchen and shouted at me, "Mother!"

I put my hands over my ears. Sue wants no one to overhear her telephone conversation, but she can't wait to shout out the contents of the conversation after she hangs up. "Quietly," I pleaded.

"Mother," Sue said in an exaggerat whisper. "You know what?"

I SAID the first thing that came to r mind. "Alice wants you to babysit Alice and Karen often exchanged bab sitting jobs.

"Oh . . . you . . . you always kn everything," Sue said in disappointme "Did Alice tell you?"

"No. Honest. That was a wild gue Alice didn't tell me anything. We talk about her job. But, Honey, how can y babysit for Alice?"

"It's one of her jobs. She took ov the babysitting at the Harrisons wh Karen left for college. Remember Bob Harrison?"

"I remember. Karen even had hi here for a weekend when the Harriso had to go away for a funeral. But, Su I hope you reminded Alice you're n old enough to babysit at night."

"Oh, she knows that, Mother!" S brushed my worries aside. "I'm not g ing to babysit . . . not in the way y think. It's like this . . ."

SUE RETURNED to the job she had be doing before Alice called . . . peeli potatoes. She perched on the kitch stool and chattered.

"Alice inherited the Harrison job fro Karen. She babysits one night a wee and she takes Bobby to Sunday scho . . . he's in the nursery group. The when it's time for Alice to get ready f choir processional, Mr. and Mrs. Har son arrive, and they take Bobby to t church nursery or to the service."

"But your father and I can't let you babysit alone at the Harrisons', Sue."

"Oh, Mother. Listen! I'm not done!" Sue likes to make a short story long, and this one was growing long.

"Alice has been going to Bible class while Bobby is in his class. But now she's going to teach a class until Christmas . . . while a teacher has an operation. She wants to get there early each Sunday and can't take Bobby that early or be responsible for him all the time."

"So?" I prodded her. The potato-peeling and the story-telling were going very slowly.

"So, Alice asked me if I could take over her Sunday job . . . taking Bobby to Sunday school. She says she will talk with Mrs. Harrison to be sure it's all right, but she wanted to know if it was all right with you and with me, first."

THE POTATO PARER was in mid-air again. "I'm going to be paid, too. Alice said I'd be earning my Christmas money for church and for gifts."

I thought of Karen when she began to earn her first money by babysitting. Sue has always been a bit jealous of Karen's jobs, but she's also picked up from Karen tips on being a good babysitter.

Sometimes Karen had a child at our house, in emergency, and then Sue was unhappy until she was given some responsibility. Karen usually found a job for Sue . . . brushing a child's hair or taking her to the bathroom or helping her put on her boots.

"I'm sure you'll do a good job, Sue," I said. "Better than the job you're doing on those potatoes."

SUE LOOKED into the sink and then made a face at me. "You said to have them ready by six. It's not six yet."

"I apologize." I laughed. "I hope Mrs. Harrison agrees with Alice that you'll do a good job. It will be a start on babysitting. You know, Sue, once a family likes a babysitter and trusts her and sees that she can take responsibility, they tell other parents about her. There are always babysitting jobs, as you grow old enough to accept them."

"Bobby Harrison likes me," Sue said. "I see him in Sunday school every Sunday when I take the class attendance sheets around. I always have to wait for the nursery group sheets. It's such a wriggly bunch and the teachers need more time to do their attendance records."

"If Bobby Harrison knows you and likes you, it will be easier for him to transfer from Alice Anderson to Susan Melton," I said.

"Yes. And he likes nursery class, too," Sue assured me. "That helps. He never cries for his Mommy. Some of them do. He draws pictures of God. Silly, isn't it? When he's older, he'll learn God isn't a person you can draw."

Sue has forgotten that she used to draw "pictures of God," too. It seems only a couple of years since she was Bobby's age. Now she sometimes seems as grown-up as Karen.

EVEN THOSE OUTSIDE the church know that Christians are supposed somehow to be different from others, but many church members and some ministers appear totally unaware of this fact. Some even go out of their way to try to prove that they are just like everyone else in order to avoid embarrassing anyone who might be disturbed by his own Christian nonconformity.—EDWARD W. BAUMAN in *The Life and Teaching of Jesus* (Westminster)

WORSHIP NOTEBOOK

SECOND THOUGHTS ON EUROPE — 1961 — III

ANY EXAMINATION of new church building, in Europe or anywhere else, is but a prelude to a study of religious art. If the craftsmanship of the architect deserves consideration, so too does the work of the artist in stone, wood, paint, cloth, and glass. It's impossible to consider one without the other; and the treasure-house of Europe's churches and museums is full of the works of Da Vinci, Michelangelo, Cranach, Dürer, Riemensnyder, Stoss, and countless others.

Often, however, the name of the artist is forgotten, and there is only the appeal of the creation itself. Who knows who fitted the thousands of pieces of blue glass into the exciting spectacle of Chartres? Which tourist can roll off his tongue the names of those who decorated the richly beautiful cloister at Heilsbronn, or the real story behind the primitive paintings that cover the walls of the great 15th-century church in Lohja, Finland?

If these crude, ornately colored, simple paintings — reminiscent of nothing more than the efforts of a child in third-grade art class—could talk, what would they say? Anyone who doubts that the catechisms of the past were nothing more than the pictures painted on walls or etched into stained glass, ought to see these pictures.

Here, covering every conceivable spot in the church, Scripture accounts share space with myth. Imagine a church true to the Reformation where the sermon is preached Sunday after Sunday under a painting of the coronation of the Virgin, where the gigantic figure of St. Christopher covers a portion of the wal stretching from floor to ceiling, so as t make all the other figures seem like s many insects.

NOT ALL the religious art of Europ is antique. We may glory in the carv ings, the paintings, the tapestries an stained glass from other days that dec orates the buildings, and for the mos part these are what the average touris to Europe goes to see. But there is new, exciting, fresh expression of a alive in the land and the church has bee quick to use it.

Certainly there is a more venturesom spirit in this area among Europea churchmen than among us. So man times in this country I have entered new bright church buildings only to find ther filled with the same old "catalogue stuff one finds copied in a church just a fe miles away. Why, if we care to buil new churches that thrill the beholde must we still see brocaded vestments an paraments encrusted with the same ol monotonous symbols that look like notl ing more than a rehash of 19th-centur Anglicanism?

The same is true for altar crosses an candlesticks, alms basons (when will w rid our churches of this absurdly impra tical relic?), communion rails, painting and the like.

I WAS DELIGHTED to see the vestmen and paraments now in use in many par of Finland. Generally the custom is fo the minister to wear an alb and a stol over which the chasuble is donned fo celebrations of the Eucharist. The stol

and chasubles are made of wool, hand-woven with simple, modern symbols of contrasting color worked into the fabric.

The pattern of the stole has changed too. In place of the tapering, curved-to-fit-the-neck shape, it is now the custom to use a straight band of woolen cloth which is from three to four inches wide. While this style fits very neatly with the alb and its high amice collar, one wonders if it will be equally suitable for use with a surplice. Whatever the answer to that problem it is interesting to note that the development of vestments in the churches of Finland has gone hand in hand with its outstanding architectural achievements.

The same can be said of other ecclesiastical furnishings. Roman Catholics joke about "Barclay Street" products. By this they mean the sort of mass-produced religious objects found in most of the shops dealing in such things in the Wall Street section of Manhattan. Paris has such a section too, and in many of the shops about St. Sulpice's Church one can see the same plaster statues so deplored by those who value good art.

But there are exceptions. One shop, called "Art et Tradition," offers a wide selection of tastefully conceived pieces for use in churches. Statues are modern, but not incomprehensible; devotional, but not sentimental. Paintings have a vitality of expression that would do much for many people forced to gaze week after week upon the sweet Sallman "Head of Christ." The artists have imagination. True, not all of their work is worthy of use in the church, but what is good is slowly finding its way into houses of prayer.

BUT PERHAPS the most exciting display of modern religious art I came across in Europe was in a place so far removed from the mainstream of traffic that I doubt whether any other Americans know of it. At the foot of the Hesselberg, a mountain rising out of the plain in northern Bavaria, is a small hamlet called Wittelshofen. Not much more than a collection of houses, the town is (so I was told) Evangelical.

That means, according to the pattern long in use in that part of the world, that almost all the people belong to the Lutheran church. As we passed into the town, I noticed a long, low, dark building surmounted by a badly proportioned little bell tower on the top of which was a cross. But the facade of the building had an irresistible appeal that made me stop to examine the place carefully.

There were two large wooden doors filled with small wood-carved panels, each brilliantly painted in bright colors. Over the door and protected by a curved piece of sheet metal, were two wood-carved statues also brightly colored and not more than three or four feet high. As we examined the carvings more closely we detected a crudity of expression in the work that led a companion to mutter something about *bauerkunst* (farmer art).

IT'S TRUE that the carvings were not the sort of polished, realistic figures demanded in statuary, but their very crudity expressed something far richer. Inside the building, there were other carvings: a Madonna and child so conceived as to be almost grotesque in proportion rested on a simple wooden pillar near the front of the church; across the room was an equally unusual figure of a saint.

A large processional cross stood in a socket in one of the aisles. A small wooden stand also carved with symbols and covered with a linen cloth, stood in the center of the middle aisle, about half way up the length of the church. The stations of the cross were a series of

modern unframed oil paintings that were not so much a realistic depiction of the events on the way to Calvary as the faintest suggestion so as to arouse the mind of the worshiper.

Above the altar a great life-sized crucifix fashioned of some plastic material hung on a tree showing leaves and fruit which seemed to flow out of the wall to which it was fixed. A full frontal depicting the Good Shepherd and his sheep grazing against a green background achieved an interesting three-dimensional effect in that the "sheep" were fashioned of a fluffy material which protruded from the cloth.

I LEARNED later that this was a Roman Catholic refugees' chapel. A small apartment was attached to the back of the church (it looked for all the world like a military chapel once used at those bases which sprang up all over during the war) and here a family lived. Presumably the inhabitants served as sexton and sacristan for the priest who comes on Sunday and holy days to say mass. (Perhaps the Board of American Missions ought to look into this possibility for starting new congregations.)

As I studied the furnishings in this simple little building, I had to agree with my companion that it was *bauerkunst*, but I also wondered if all this didn't represent the efforts of a small segment of God's people, displaced from former homes and churches, to express by their own efforts, crude though they may be to some more educated tastes, their devotion to God. If the members of this church fashioned these carvings, these paraments, these canvases, hadn't they made an offering of their talents to the service of God which would have far greater significance for their worship than any far costlier work of art?

Hadn't they put something of themselves into the service of God that would serve to enrich their devotion every time they entered this little church? And if they had thereby learned the lesson of sacrifice, as offering of gratitude to God isn't it just possible that that lesson might even now be a part of their daily life? Art, to be appreciated, demands involvement, and involvement in religious symbolism should lead to a deeper devotion to Christian faith and work.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Maturity?

QUESTION: Merle and I were married when he was 18 and I was 16. We felt sure that our age would not prove a hindrance, though our parents and some friends had told us we were too young. We were sure we could grow up together. That has not happened. It seems rather that we are growing apart. We have trouble in talking to one another about our problems, so they are getting worse.

A year ago Merle left his job—a fairly good one—and went west, leaving me and our two children to get along the best we could. I had to get a job and hire a baby-sitter. Only with some help from my family was I able to get by.

Merle came back several months ago and I took him back. He seemed to be sorry for running away. After some effort he got his old job back but two weeks ago he was laid off, along with 5

or 60 other men. He is now doing the baby-sitting while I work, but he is in a terrible state of mind. He complains about almost everything—says our marriage was a mistake, and that he no longer loves me. Home is most unpleasant now and I am afraid he may leave again.

REPLY: Undoubtedly both of you were too immature for marriage when you undertook it. You have just now reached the real age for matrimony, and you are already weighed down with troubles. Nevertheless, you should not despair. If you are both determined to act and think your years, and not permit emotions to dominate you, you can work out a successful marriage. It will require sustained effort and straight thinking. Ask the help of God in this all-important project.

An underlying necessity is that you and Merle maintain kind and pleasant attitudes toward one another, and put your unfortunate past behind you. Deal with the present and the future. Remember that Merle is in trouble and needs all the comforting, encouraging words you can give him, despite the fact that he has made big mistakes.

It appears that much, though not all, of Merle's outlook of frustration stems from his lay-off. Sooner or later Merle will be called back to work. He should exercise extreme patience and do everything possible to keep the home normal and pleasant and so should you. There is too much at stake for either of you to follow his feelings. As is so frequently the case, the wronged person must do the most to harmonize the home. If the situation does not improve in the near future you should consult a counselor for face-to-face guidance. Be sure he is a Christian.

Being "good"

QUESTION: Penny is eight. I wonder about her because she is so very "good." She always goes along with directions and commands, and makes no disturbance even when one might expect trouble. Is she too complacent? Is her initiative abnormally low? Do you think she has too little imagination? I am puzzled.

REPLY: Penny's agreeableness may stem from one or several of a number of things. It would require a careful study of the child and circumstances to arrive at any definite answer. Does a lack of imagination appear in her various activities such as play, association with other children, or dressing? Some children when "kept down" too much, quietly submit to it because they feel they can't win, but they really don't accept the situation.

Such a continued experience may interfere with a youngster's development into full responsibility and necessary personal choices. Some boys and girls, under such conditions, tend to tear away from others, and escape into the "land of make-believe." If this should be the case, the girl will need help toward cultivation of self-confidence and self-dependence, which will call for less pressure.

People — children and grownups — differ greatly. Some are by nature less aggressive than others. They can happily go along with authority, while others rebel. Penny's placid ways may indicate to a degree the influence of church school, public school, and home teachings. There may be more wholesome adjustment than you see. She may be rather well satisfied with her environment.

Penny's case calls for continued study, and no hasty conclusions.

BOOKS

NONVIOLENT INTEGRATION

Christian Ethics and the Sit-In. By Paul Ramsey. Association Press. 128 pages. $2.50.

It is certainly time that religion is involved in the sit-ins. But that it involves active Christians from the major denominations seldom seems to be the case in this or any other form of direct, nonviolent action in the field of integration. Church membership in the standard denominations is often associated with prejudice and its expression is discrimination at lunch counters or in housing.

Some of the people involved in the sit-in are young pastors and theological students. This is commendable and hopeful but really proves the point that they are not from the institutional church leadership or even followership.

Professor Ramsey, chairman of the Department of Religion at Princeton, with ethics his specialty, has written an excellent book for a limited number of people. It requires a considerable understanding of both theological ethics and law and their relationship from the Christian ethical viewpoint.

Professor Ramsey, I am sure, is right in his stern reminders to both those who approve and those who condemn the sit-ins but the honest mistakes that may have been made by those directly involved far outweigh any other consideration.

JOHN G. SIMMONS

North Hollywood, Calif.

THE DAVID STORY

King David. By Geoffrey de C. Parmiter. Nelson. 190 pages. $3.95.

A British lawyer has here retold a segment of Bible history. He has not fictionalized the story of David. Neither has he produced a critical history.

Accepting narratives as they appear in the Bible, together with the tradition of Davidic authorship of the Psalms, the author has told the stories in his own style and added details which clarify the settin For additional information, he has relie upon some of the best among recent scho ars. He has also consulted Hebrew, Gree and Latin texts of the Old Testament, ar English translations, to assure accuracy.

Yet the book is not heavy with pedantr The account flows smoothly. Though is not a novel, it does not read like a tex book. It is not confused by a variety possible interpretations, nor cluttered wi evidence for the viewpoint which is e pressed. In this absence of argument ar documentation, it is noteworthy that th author's explanations for biblical situatio are as plausible as those of other writers.

The book will not satisfy anyone lookir for a thorough and original study of histo or theology. However the person wh wants some relaxed reading can expect fro this small volume a better understandir of the places and people involved in crucial period of Bible history.

Maywood, Ill. ROBERT J. MARSHALL

UNDERSTANDING PAIN

Victory Over Suffering. By A. Graham Iki Channel Press. 144 pages. $2.50.

The suffering of the innocent has alwa been the greatest challenge to belief in good God. But it is actually because Gc *is* love that the innocent as well as th guilty suffer. So writes A. Graham Ikin, a Englishwoman who has worked closely wit physicians and clergy in dealing with ind viduals suffering in mind, body, or spirit.

The central theme of the book is th God is himself a suffering God. We cann begin to understand or endure suffering u til we have deepened our insight into th character of God himself.

Writing from her own experience of wi ning through suffering to some creative i sights which have enriched not only h life but that of others, the author poin a way to face suffering in the light ar power of Christ's resurrection.

Typical of her approach is the chapter "Break Out, Break Down or Break Through," describing emotional reactions to crises in personal life as becoming rebellious and antisocial, neurotic, or discovering the unexplored resources of God. In the chapter "The Spiritual Factor in Healing," the author's concern is the contribution that can be made to mental, physical or spiritual health through love and faith and through a deeper understanding of the spiritual factor in health itself.

Tacoma, Wash. ELSIE L. FAGERLIN

MEANING OF LIFE

Intellectual Foundation of Faith. By Henry Nelson Wieman. Philosophical Library. 212 pages. $3.75.

To the philosopher this book will be stimulating; to the logician, an exercise *par excellence;* to the critic of modern thought, a feast; to the theologian, a source book; and to the cynic, doubletalk. Others need not read it.

As a springboard for this study, Dr. Wieman uses the question asked by faith: "What operates, when required conditions are present, to save man from his self-destructive propensities and bring him to the best life can attain?" In sharper focus this question should read, "Where shall we seek the divine presence?" The author answers as follows: "A kind of interchange between individuals and peoples creates insights of understanding, expanding what each can recognize as good in the other, thus creating a community of shared values."

To substantiate and commend this thesis, four current answers are elaborately exposed and argumentatively condemned. Dewey's humanism, Brightman's personalism, Tillich's religious symbolism, and Barth's theology.

The last three chapters of the book consider the major problems of our time: world community, education, and freedom—in terms of the answer given by the author.

Of greatest interest to clergymen are the sections dealing with Tillich's concept of "being and non-being" and Barth's emphasis on the "spoken word." Tillich's clarity in the statement of man's problems is shown to be vitiated by his confusion of "being" and "instances of being." Barth's sublime confidence in the Word of God is also seen to be mitigated by his low regard for the powers of the human mind.

Literally, this volume is seasoned with three well-known condiments:

1) Biting criticism—"Among the procedures the Western Christian seeks to defend is his freedom to lobby congress to serve special interests, his freedom to elect the most winsome and popular figure in disregard to competence, and his freedom to reduce his religion to a medley of incompatible faiths . . ."

2) Penetrating insights — "The greatest danger threatening the world today is an enduring peace with all peoples on the planet living together while a powerful economic machine pours out material goods with increasing abundance by automation, so that everyone has his material wants satisfied to satiation, everyone lives in blooming health with medical care and every pill that the human organism can use, everyone has access to all the pleasures that life can offer, so that the world of men and women can wallow in peace and plenty and contentment, until creativity can do nothing more with this lump of humanity covering the earth."

3) Shocking statements — "the primary purpose of worship is not to contemplate and adore a being of infinite glory, power and perfection . . . the proper purpose of worship is to keep the religious problem at the top place in the conduct of man's life."

Most valuable to preachers in this book is Dr. Wieman's clarity in exposing confused terminology and ambivalent thought. A conscientious spokesman for the faith needs to be constantly aware of the distinctions between and the complementary character of "the existential and the essential," dynamics and form, freedom and destiny, the absolute and the relative, formalism and emotionalism, subjectivity and objectivity.

New York City ROBERT D. HERSHEY

Front view of new synodical office building located in Hamilton Square, near Trenton

New Jersey Synod Lauded for Vision in New Headquarter

By RALPH I. SHOCKEY

TRENTON, N. J.—The New Jersey Synod was complimented for its forward and far-reaching vision in the construction of an office building, by Dr. George F. Harkins, secretary of the United Lutheran Church in America, as he addressed over 250 pastors and laymen assembled for the dedication of the building on Sept. 24.

Dr. Harkins commented on the usefulness of the contemporary structure in serving the needs of the synod, and projected the importance of it in the merged structure of the Lutheran Church in America.

Ample facilities consisting of two conference rooms, four office areas, hospitality lounge, chapel, audio visual storage, and general business office space, have been constructed and furnished at a cost of $140,000.

Dr. Edwin H. Knudten, president of the synod, conducted the ceremonies. Dr. Thorsten A. Gustafson, president of the New York Conference of the Augustana Church, and Dr. C. Donald Heft, secretary of the synod, participated.

SOUTHERN CONFERENCE Leadership Training School began Oct. 9 in St. Luke's Church, West Collingswood. Fourteen courses are given, including Bible study, church history, and practical aspects of Christian education. The Rev. Philip A. Lynch is dean, and the Rev. Charles W. Claus, chairman of the parish education committee, made the arrangements.

WEEKDAY released-time classes for grades 7 through 9 started at St. Mark's Church Trenton, for the first time this fall. Th Hamilton Township Board of Education re leases the pupils each Wednesday for the instruction at the church.

CENTRAL CONFERENCE met at Good Shep herd Church, Sommerville, Sept. 27. D Edward T. Horn, III, of Philadelphia, spok on the "Theory of Worship" and the "Pre entation of the Service."

ANNUAL MEETING of the Lutheran We fare Association of New Jersey is schedule Nov. 4 at Atonement Church, Asbury Par Dr. William H. Lazareth, professor of sy tematic theology at Mt. Airy Seminary, wi speak.

The organization will review its work i the field of the aging, children and famil services, and institutional chaplaincy.

Pastor from Speyer Visits

BEFORE a mixed German and America congregation, Vicar Schramm of the histori Evangelical Church of the Protestation Speyer, Germany, acknowledged his grat tude for an 80-year-old German Bible do nated to the congregation by St. Andrew Church, Atlantic City, N. J. (Another Ger man Bible was given to the Reformatio Church at Worms.)

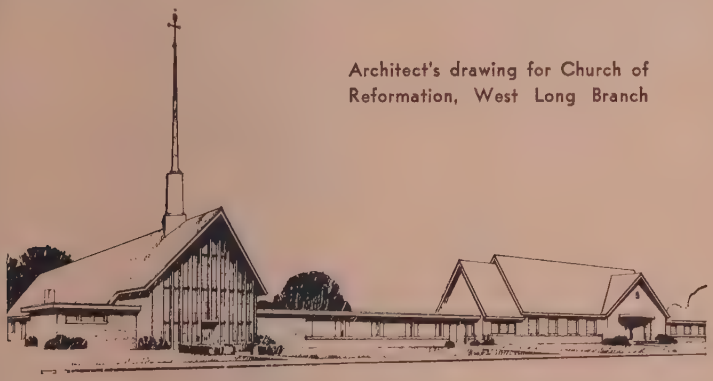
The books were delivered to the Germa congregations through the efforts of Majo George A. Lollis, Protestant chaplain of a 18th Infantry Battle Group in Germany

CONSTRUCTION of the new $135,000 Good Shepherd Church, Florham Park, began this summer. The building program calls for a new chapel and educational wing according to the pastor, Paul C. Strockbine.

GROUNDBREAKING for the new $200,000 Reformation Church, West Long Branch, was held this summer. The Rev. Robert Z. Wuchter, president of the Central Conference, assisted the pastor, W. Robert Oswald.

GRACE CHURCH, Trenton, expanded its facilities with an addition for church school and youth activities. The Rev. Paul E. Carl, secretary of parish education and youth work in the synod, spoke, and the Rev. Carl R. Nagele, pastor, performed the dedication.

LUTHERAN HOME at Moorestown will extend its nursing services to the shore area. Ground was broken for an 18-bed nursing home in Ocean View on July 30.



Architect's drawing for Church of Reformation, West Long Branch

VIRGINIA

Four Regional Town and Country Conferences Planned

By GEORGE KEGLEY

RICHMOND, VA.—Dr. B. B. Maurer and Dr. M. L. Tozer, of the Central Pennsylvania Synod, will assist synodical officers at four Town and Country Church conferences in November. Meetings for pastors will be held in the afternoons, and joint sessions for pastors and lay leaders at night. Schedule for the conferences: Trinity Church, Stephens City, Nov. 5; St. Mary's, Forestville Parish, Nov. 6; Christ Church, Radford, Nov. 7; and Reformation, Greeneville, Tenn., Nov. 8.

TWENTY CONGREGATIONS of Knoxville Conference will participate in an evangelism mission this month. Nightly services, daily mission-to-pastors schools, and community visitation will be held Oct. 15 through 19.

REDEEMER CHURCH, McLean, has entered its first unit. Dr. J. Luther Mauney, synod president, participated in a service of opening Oct. 15.

SECOND ANNUAL institute of leadership education was held for Roanoke area churches at St. Mark's Church, Roanoke, in late September. Ten congregations participated. Dr. M. L. Minnick was dean.

Ninety-eight persons attended the first service of a new mission in a northwestern Newport News school Sept. 10. The Rev. Jesse Hangen is mission developer.

Professions Form Council To Study Family Problems

By CARL A. DRISCOLL

TAMPA, FLA.—A unique organization conceived in the mind of a Lutheran attorney has taken root in Florida, and is reaching out across the nation. The attorney is Mrs. Virginia Strong Jordan, a member of Good Shepherd Church, Tampa. The organization is called Inter Professional Family Council, Inc.

Membership is restricted to six professions closely related to the family and its problems, and includes judges, lawyers, doctors, psychiatrists, social workers and ministers.

Seminars are held twice each year. Two have been held in Tampa, one in Tallahassee as a "Governor's Conference." The next will be held in Miami Oct. 27-28.

Membership includes a number of out-of-state people from as far as New York and Ohio, and entitles all to copies of addresses and discussions.

The theme of the Miami meeting will be "Therapy for Divorce Seekers." Previous seminars have dealt with marriage and divorce, and the care of children from broken homes. One of the main purposes in bringing these professions together is to know and understand the role each has in dealing with the family, and to improve communication between them.

"Peace be to this House"

AT LEAST four congregations plan to observe Reformation Day by moving into their new edifices, and another may make it earlier. These include Emmanuel, Naples, Harland D. Fague, pastor; Trinity, New Smyrna Beach, Joseph Huntley, pastor; Reformation, Orlando, Dr. Francis R. Edwards, pastor; Good Shepherd, Sandford, Ernest L. Bolick, Jr., pastor, and Resurrection, Daytona Beach, Walter J. Marz, pastor.

Merger Sub-Committees at Work

MERGER COMMITTEE for Florida has held one meeting, and selected sub-committees to draft a constitution and organizational structure. President Yount is serving as general chairman, and all committees carry representation of five each from United Augustana and Suomi bodies.

FALL MEETINGS of the three conferences were held the last week in September. Northern met in St. Stephen's, Tallahassee; Central met in St. Paul's, Melbourne, just south of Cape Canaveral. Southern met in joint session in St. John's, Hollywood, with the Florida District of the New York Conference of Augustana.

In all three meetings, President Yount led a discussion on the merger. Dr. Voigt R. Cromer, of Lenoir Rhyne College, a member of the JCLU, took part in the Tallahassee meeting. Reorganization of the conferences into five areas is anticipated next May.

Three More Mission Congregations Organized in Florida Synod

THREE MORE congregations were added to the synodical roll in recent weeks. Gethsemane Church at Gainesville was organized Sept. 24, under the leadership of Norman E. Kieffer, with 76 adults and 42 children on the charter roll.

Holy Trinity Church, Port Charlotte, was organized Oct. 1 with 125 adults, and Howard A. Ahalt as developer. St. Peter's Church, Ft. Pierce, developed by James E. Hansen, had 65 adults ready for organization on Oct. 8.

This brings the year's total of new churches to seven, and the Florida Synod total to 59.

FIRST SERVICES were held Sept. 17 in Winter Haven near famed Cypress Gardens and in South Miami on Oct. 1. Carsten E. Ludder who recently left St. Peter's, Miami, is developing the southside mission.

TWO AUGUSTANA missions are organizing also in October. One is in Pinellas Park, north of St. Petersburg. The other is St. Mark's, in East Tampa.

TEXAS-LOUISIANA

Camp Used for Refugees as ULCM Convention Closes

By DAVID F. COOPER

AUSTIN, TEXAS — The 32nd annual convention of the United Lutheran Church Men of the synod met at Camp Lutherhill Sept. 9-10. Hurricane Carla was headed toward the Texas and Louisiana coast just as the convention began, and "coffee breaks" were spent tuning in on the latest storm reports.

Nevertheless, under the direction of President Rudolf Poehlmann, the full convention program was carried through. Speakers were the Rev. Vernon Breitkreutz, synodical advisor; the Rev. Harold Deal, former missionary to Japan; Chaplain Al Anderson, of the Austin State Hospital, and Synod President Philip L. Wahlberg, Jr.

Marvin Barnett, of Omaha, Neb., official representative of the ULCA-ULCM, spoke at the banquet on Saturday evening.

As the convention ended the camp became a refugee center for more than 61 persons, evacuees from Palacious, Freeport and Port O'Connor, some of the hardest hit cities.

The camp itself was lashed by high winds and rains. About 30 trees were blown down.

UNITED LUTHERAN CHURCH WOMEN are holding their convention Oct. 17-19 at St. Mark's Church, Cuero, which also served as a refugee center. Holy Cross Church, Yoakum, another exacuee center, will serve as host to the annual fall rally of the synodical Luther League Oct. 21-22.

New Mission to Organize

FAITH CHURCH, Wichita Falls, the Rev. Robert Breitkreutz, developer, is scheduled for formal organization on Nov. 12. Dr. Karl S. Henry, of the Board of American Missions, will be present.

SERVICES BEGAN in three new West Texas fields: at Big Spring, Donald T. Kenning, developer, Sept. 24; at Midland, Charles W. Pegg, developer, Sept. 24, and at San Angelo, Terrance O. Michael, developer, Oct. 1.

The Rev. Walter F. Johnson, of Our Saviour Church, Tyler, began "limited development" in a new field at Marshall, Tex., Sept. 1. The Rev. Vance Daniel, of Grace Church, Harlingen, also began "limited development" of a new field in Brownsville, Texas., Sept. 1.

CORNERSTONE was laid for the new first unit of St. Martin's Church, Houston, Sept. 24. Consecration service for the new first unit of St. Luke's Church, Richardson, was held Oct. 1.

GEORGIA-ALABAMA

Macmurphys Commissioned, Leave for Service in Japan

ATLANTA, GA.—Pastor and Mrs. Charles Macmurphy were commissioned for mission service in Japan on Sept. 17 in Resurrection Church, Augusta, Ga. The Rev. David L. Vikner, staff secretary of the Board of Foreign Missions, officiated, assisted by Dr. Raymond D. Wood, synod president, and Pastor Harvey L. Huntley.

Pastor Macmurphy previously served as a J-3 missionary in Japan, teaching in Kumamoto. Mrs. Macmurphy, the former Phyllis Karriker of Mooresville, N. C., taught school before marriage. The Macmurphys, with their baby son Shawn Lee born in July, were to leave for Japan on Oct. 10.

OUR REDEEMER CHURCH, Montgomery, Ala., is leading the synod in 1961 membership growth. The congregation served by the Rev. H. L. Whiteside, synod evangelism chairman, gained 126 baptized members (44 per cent) from January through August.

ST. MATTHEW'S CHURCH, Columbus, Ga., dedicated its first unit chapel Sept. 24. Synod President Wood and Pastor Richard Hollinger officiated.

OHIO

When Space Is a Problem, Ohio Congregations Build

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—Some of Ohio's older congregations have been scratching as hard as any new-fledged mission to find space for growing activities. A few have had to discard old buildings and move to new locations.

St. Paul's Church, at Warren, dedicated its third building and site in 93 years on Sept. 27, having sold its former building to a Missouri Synod congregation. The new building, in use since June, seats 500 and has church school facilities for 300. A second school unit and fellowship hall will be built within three years. The pastor is Carl Coad.

For the first time in 85 years, West Carrollton has no Lutheran church building. Final service in Grace Church, used since 1876, was held Aug. 27. The building had been remodeled and enlarged four times but is no longer adequate. It was sold this summer, and the congregation is holding services in the school auditorium while awaiting architect's plans and construction. There is a $30,000 nest egg in the building fund and $45,000 more has been pledged, in addition to the building sale proceeds.

Use of module (pre-fab) construction enabled St. John's Church, at Champion, near Warren, to dedicate a $126,000 building before the congregation was three years old. Creative Buildings, Inc., of Urbana, Ill., did the work. The shell of the L-shaped contemporary building was erected in less than two weeks. It will seat 160 for worship and 100 in the social-education wing. The pastor is C. King Wynkoop.

First English Church, at Wapakoneta, dedicated a new education wing named for the late Rue P. Melching, whose bequest of land and money made it possible. This is the first building project of the congregation since 1900. Dr. George F. Weisslin is pastor.

Anniversaries Celebrated

NEW HOPE congregation, Adamsville, marked its sesquicentennial on Sept. 10. Only four other Ohio Synod congregations are older.

ST. JOHN'S, North Woodbury, celebrated the centennial of its church building Sept. 10. The congregation dates back to 1818.

NORTH RIVERDALE CHURCH, Dayton, observed its 50th anniversary Sept. 3. Organized in what was open country in 1911, it has changed from a rural mission to a suburban situation and now finds itself an urban church. The pastor is Paul J. Mumford.

Pastor Mumford has become president of the Lutheran Inner Mission League of the Miami Valley. He succeeds the Rev. Charles Bauer, of Dayton, who accepted a call to Good Shepherd Church in Cleveland.

This is first unit of St. John's, at Champion; chapel (left) seats 160

People-to-People Dialogues Could Head Off Shooting

SPRINGFIELD, OHIO—People-to-people dialogues between East and West are absolute necessities in the quest of world peace.

That is the conviction of Dr. F. James Schrag, professor of sociology at Wittenberg University, who has returned to his classroom duties after serving for two years as director of the International Friends Center in Vienna, Austria.

Such people-to-people dialogues were the "bread-and-butter" responsibilities of Dr. Schrag during his two years in Vienna. In the first year he was primarily concerned with student associations. In the second year he brought together diplomats and journalists from various nations for discussions of the vital issues of the times.

The International Friends Center in Vienna is located in the heart of the Embassy District, across the street from the Russian Embassy. Vienna is only 20 miles from the Czechoslovakian border and 30 miles from Hungary. The International Friends Center there is sponsored by the American and British Friends Service Committees.

Such timely and controversial issues as the Berlin problem, the Algerian question, disarmament and the ferment in the South Tyrol were discussed freely by ambassadors and journalists from both sides of the Iron Curtain who attended luncheon sessions held by Dr. Schrag.

Dr. Schrag also regularly visited representatives of the various embassies in Vienna and found that these occasions led to free-wheeling discussions of current international problems.

As a result of his work with diplomats from both East and West and his associations with students from all over the world, Dr. Schrag is sure that the Russian government and the Russian people do not want war.

Dr. James Schrag (right) and family sing folk songs clad in Austrian finery. From left: Peggy, 14; Mrs. Schrag and Bobby, 12

His greatest fear is that an accidental war might start. He recommends that some sort of direct communication be established between the Kremlin and the White House, as a means of avoiding the outbreak of a shooting war.

The Wittenberg sociologist became well-acquainted with many African students while in Vienna and found it a real challenge to deal with their questions about life in the United States.

Most of these Africans feel that the Negro in the United States is a "second-class citizen" and they equate life for the Negro in the U.S. with that of the Negro in South Africa, Dr. Schrag reported.

While many Americans stick to American customs and American standards of living abroad, the Schrags did not. They lived on the Austrian economy, bought their food and goods in Austrian stores. Mrs. Schrag, who didn't know a word of German when they left, learned the country's language the hard way—through direct contact with the people.

MINNESOTA

Physician Couple Leave For South India Mission

MINNEAPOLIS, MINN. — Dr. Charles and Miriam McCreary, with their children Margaret, age two, and Daniel, age one, will go to India as medical missionaries this month.

After spending nine months in Calcutta at the School of Tropical Medicine, they will go to the town of Wandoor (population 6,000) in Kerala State, South India, where they will expand an existing dispensary into a 60-bed hospital.

Wandoor is in the Muslim mission field of the Indian Evangelical Lutheran Church, a sister synod of the Lutheran Church—Missouri Synod. At present, the only medical facilities in this area are a dispensary managed by the Rev. Henry Otten and native doctors whom he is able to hire.

The McCrearys are both graduates of the University of Minnesota Medical School. Miriam McCreary, 26, is the daughter of the Rev. John Naumann, Missouri Synod missionary in India since 1929. She will be the fourth generation of her family to serve as a missionary to India. Charles McCreary, 29, is the son of the Rev. George B. McCreary, D.D., assistant to the president of the Northwest Synod of the ULCA.

—PAUL LUTHER WETZLER

The Doctors McCreary and their children

MICHIGAN

1,500 Detroit Area Lutherans Attend Evangelism Rally

By RAYMOND A. HEINE

DETROIT, MICH.—Fifteen hundred Detroit area Lutherans gathered in Ford Auditorium for the Evangelism Rally on Sept. 24. Theme of the rally and of the mission week program was "Christ Is the Light."

The rally sermon was delivered by Dr. Franklin C. Fry, president of the United Lutheran Church in America. A massed choir was under the direction of Rosella Duerksen, of Trinity Church, Ann Arbor.

Twenty-six congregations participated in the mission week services, visitations, and training in evangelism. Chairman of the mission was the Rev. Kenneth Ferguson, pastor of Christ Church, Detroit.

PAUL I. FOLKEMER, a past president of the Lutheran Laymen's Movement for Stewardship, Baltimore, Md., and Dr. Henry Endress, executive director of the LLM, led a stewardship workshop for 43 synod congregations at the Student Union, University of Michigan, Ann Arbor, Sept. 15 and 16. The event was under direction of the synod stewardship committee, the Rev. J. Howard Laughner, chairman.

A LAYMEN'S RETREAT to study "Christian Social Responsibility" was held at Camp Ohiyesa, near Pontiac, Oct. 6-8. It was sponsored jointly by the United Lutheran Church Men, Leonard R. Noechel, president, and the social missions committee of the synod, the Rev. John Miller, chairman.

Leaders for the discussions were the Rev. Rufus Cornelsen, director of Social Action Board of Social Missions, and Dr. George Forell, professor at Iowa University.

Shaking hands at Detroit meeting: Dr. George Harkins and Chairman Trued

FIRST MEETING of the executive committee nd all sub-committees of the Detroit Gen- ral Committee planning for the closing con- entions of the four merging bodies and or the Constituting Convention of the Lu- heran Church in America, was held Sept. 6 n Cobo Hall, site of the conventions next une. The general chairman, the Rev. Con- tantine Trued, introduced leaders of the arious areas of planning. Dr. George Harkins, secretary of the United Lutheran Church in America and chairman of the Constituting Convention Committee, out- ined the program.

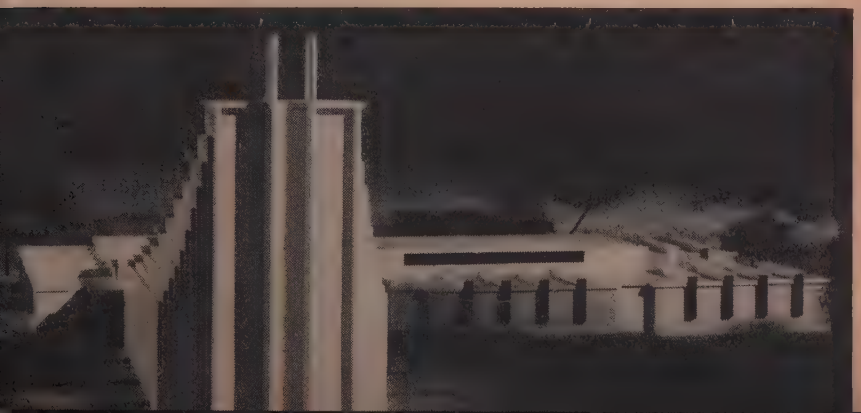
Dr. Arthur Yeagy, of the Central Penn- ylvania Synod, outlined the major respon- ibilities of each sub-committee in prepara- ion for the convention.

OUR SAVIOUR CHURCH, Saginaw, the Rev. Carl Kaltreider, pastor, dedicated its new building on Sept. 17. This $55,000 first unit will become the education wing when the nave and parish hall units are added.

Other Michigan congregations that re- cently dedicated new buildings are Our Risen Lord, Flint, the Rev. Thomas BeMiller, pas- tor, and Christ the Redeemer Church, Adrian, the Rev. Robert Hamilton, pastor. Trinity Church, Kalamazoo, the Rev. Glenn Gilbert, pastor, rededicated its recently re- decorated church on Oct. 8.

THE DESIGN of a proposed church build- ing for Grace Church, Albion, the Rev. Vilis Varsbergs, pastor, received nationwide recognition when it was published in the August issue of *Progressive Architecture*.

Windows in risers of stepped-up roof light the nave of proposed Grace Church, Albion



Three Deaconesses Consecrated After Completing Year in Field

THREE YOUNG WOMEN were recently consecrated in their home churches as deaconesses of the United Lutheran Church in America.

New ULC deaconesses: Sisters Anna Mary Smith, Joan Henke and Joan Hirschfeld

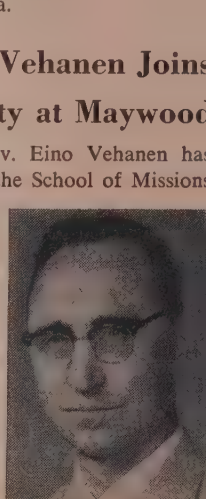
Sister Anna Mary Smith, of Trinity Church, Bedford, Pa., was graduated from the Philadelphia Deaconess School in 1960 and received a B.S. degree in sociology from Juniata College. She had a year of field experience in geriatrics and group work. She is serving at Haverford Center, Settlement House and Immanuel Church in Philadelphia.

Sister Joan Hirschfeld, of Trinity Church, Fairview, N. J., was graduated from Philadelphia Deaconess School in 1960 and earned a B.S. degree in sociology from Wittenberg University. She served a year of field work in education for small children, and was called as play director of the Tiding Over Children's Home, Brooklyn, N. Y.

Sister Joan Henke, of Epiphany Church, Hempstead, N. Y., was graduated from the Baltimore Deaconess School in 1960 and received an A.B. degree from Wagner College. Her year of field work was as parish deaconess in Christ Church, Elizabethtown, Pa. She was called to serve at Grace Church, Pottstown, Pa.

Suomi's Eino Vehanen Joins Mission Faculty at Maywood

CHICAGO — The Rev. Eino Vehanen has joined the faculty of the School of Missions at Chicago Seminary, Maywood. He was assigned by the Suomi Synod's Board of Foreign Missions, and replaces Dr. Richard R. Syre, who is now teaching at Central Seminary, Fremont, Neb.



PASTOR VEHANEN

Pastor Vehanen was born of Finnish missionary parents in Southwest Africa. Educated in Finland, he was ordained in 1939, and served as an army chaplain in World War II.

Serving the Lutheran Evangelical Association of Finland, he helped organize an orientation course for missionary candidates and became familiar with both home and foreign mission activities. He came to the United States in 1947, studied at the Boston University School of Theology and earned a master of sacred theology degree.

Pastor Vehanen served Suomi Synod parishes in Massachusetts and Michigan from 1947 to 1955, then spent five years in Japan as a missionary for the synod. Returning to the United States, he studied last spring at the University of California in preparation for a master's degree in Asian studies.

His wife, Aune Elisabeth, was born in Japan also of missionary parents. They have four children. They became naturalized citizens of the United States in 1954.

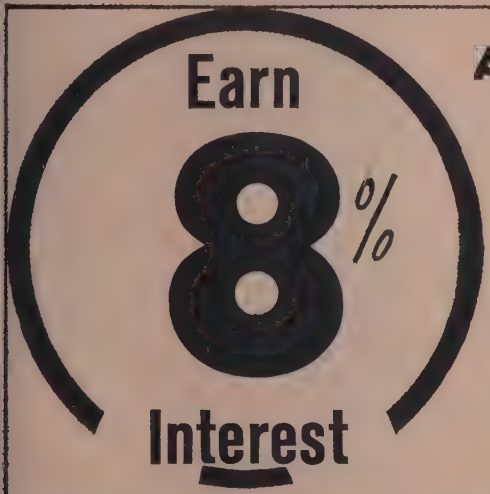
Dr. John Zornan Honored; Ordained 25 Years Ago

CLEVELAND, OHIO — A special service to honor Dr. John Zornan, president of the Slovak Zion Synod, was held Sept. 24 in Christ Church, Lorain, Ohio. The occasion was the 25th anniversary of his ordination.

Dr. Zornan served pastorates in Youngstown, Ohio; Prince George, Va.; Pittsburgh and Sharon, Pa., before coming to Lorain a year ago. A native of Yugoslavia, he was educated in Concordia College and Seminary, St. Louis, Mo., and after ordination studied at the University of Richmond and the University of Pittsburgh. Thiel College awarded him the honorary doctor of divinity degree in 1958.

Ten of Dr. Zornan's brother clergymen in the United States and Canada attended the bi-lingual service, conducted by officers of the synod's Central Conference: the Rev. A. A. Skodacek, president; the Rev. V. L. Hibian, secretary, and the Rev. Stephen Hurnyak, treasurer.

Others present were the Rev. Rudolph Flachbarth, the Rev. Stephen Zima, the Rev. Jerry Mraz, the Rev. Andrew Mazak, the Rev. Andrew Tomo, the Rev. Soltis and the Rev. Dundek.



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Architect's sketch of new Christ Church, Cheyenne, occupied last month

Young Cheyenne Congregation Occupies Its First Building

CHEYENNE, WYO. — Christ Church occupied its first unit building on Sept. 17. A record-breaking attendance of 180 was noted.

The $110,000 church includes a nave seating 150, an educational and office wing, and a small fellowship hall. The congregation had been meeting in a rented building since organization in 1957.

The Rev. Albert E. Myers is pastor of Christ Church, youngest of three United Lutheran congregations in Wyoming.

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CENTRAL STATES

Central Seminary Enrolls 44 Students in New Term

By MARTIN G. SCHROEDER

OMAHA, NEB. — Central Lutheran Seminary, at Fremont, Neb., began its 1961-196 school year with an enrollment of 44 students. The Rev. J. Sabin Swenson, presider of the Nebraska district of the Augustan Lutheran Church, preached at the openin service.

Two special gifts to the seminary wer unveiled. One was a bust of Martin Luther carved in wood by Henry J. Geiger, c Cedar Rapids, Iowa, and the other an o painting of Mr. and Mrs. John D. Niebaum who have generously remembered the semi nary in past years.

ST. JOHN'S CHURCH, Westboro, Mo., cele brated its 75th anniversary recently. Dr A. W. Young, president of Central State Synod, and Dr. Frederick W. Nolte, forme pastor of the congregation, were among th speakers. The Rev. Fredrick N. Peterse is pastor.

MAJOR BUILDING projects in the synod in clude Trinity Church, Columbus, Neb which has Christmas as the target date fo completion; Morning Star, of Omaha, b

ıte November, and St. Paul's, Grand Island, y Easter of 1962.

FELLOWSHIP CONFERENCES for the six dis-ricts of the new Nebraska Synod are cur-ently underway. The new synod will be omposed of approximately 178 congrega-ons within the state.

ROBERT D. TRAPP

Church Musician Continues Choral Work at Army Post

FORT CARSON, COLO. — The sound of nusic is as important to Pfc. Robert D. Trapp of 2nd Training Regiment, Fort Car-on, as it is to the famous singing Trapp amily whose story is told in the Broadway now, *Sound of Music.*

He is volunteer choir director for Chapels and 12 at the post and is organizing a hoir program and instrumental ensemble or a Dec. 3 Christmas program.

No relation to the musical Vermont Trapp amily, Carson's Trapp comes from Russell, Kan., where he was minister of music for t. John's Lutheran Church (ULCA) for three years. He was tenor soloist at Wichita's Hillside Church.

He was a music major at the University of Wichita and expects to return to that field, eventually, as a civilian.

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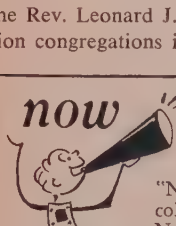
WESTERN CANADA

Board Officers Take Tour Of West Canada Missions

By E. G. GOOS

REGINA, SASK.—The Rev. Otto F. Reble, Canadian secretary of the Board of American Missions, and BAM Financial Secretary Robert F. Krasa accompanied Western Canada President R. G. Sedo and his assistant, the Rev. Leonard J. Koss, on a tour of mission congregations in recent weeks.



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• GROUPS WELCOME •

Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa., or call VIctor 8-6800.

They visited Holy Cross and Pea Churches, Edmonton, Alta.; Holy Cross ar the Fairview-Acadia field, in Calgary, Alt Good Shepherd, Victoria, B. C.; St. John Duncan, B. C., and the Port Alberni fie in British Columbia; St. Timothy's Regina, Sask., and Prince of Peace in S Boniface, Man.

Whitehorse Sets Organizing Day

NORTHERNMOST MISSION in Canada, Whitehorse, Yukon Territory, will be orga ized as a congregation on Nov. 5, the fir Lutheran church in the territories north the provinces. The Rev. M. K. Gulbis the developer.

This mission conducted a Spiritual Li Emphasis Week Sept. 21-27, with the Re George Housewright, associate evangelis director of the Board of Social Mission as guest missioner.

STEWARDSHIP DIRECTOR MILTON FIENE, the Lutheran Laymen's Movement, is visi ing Western Canada congregations th month to conduct stewardship training wor shops. Both ULCA and Augustana congr gations sent representatives to the worksho in St. Mark's Church, Regina, on Oct. 1

Home for Aged Planned

IN WIDER CO-OPERATION, Lutherans every synodical background are supportir a fund-raising campaign to establish a L theran Home for the Aged in Regina. Gran from the provincial and Dominion gover ments are expected to help finance th project.

LUTHER LEAGUES of Western Canada he their convention at St. Paul's Church, Eller lie, Alta. Largest delegation came fro First United Church, Flin Flon, Man. O of this group, Alfred Nielson, was elect president.

SYNOD TREASURER E. H. BOEHME repor a small increase in benevolence receipts compared with the same period last yea but not enough to indicate that the budg goal will be attained. Receipts for Luther World Action show a decrease of $1,500.

Synod Now Preparing Ten Young Men for Ministry

By FRANCISCO MOLINA

SAN JUAN, P. R.—Challenged a few years go to provide Spanish-speaking personnel or the expansion of its mission field, the Caribbean Synod today has ten students for he ministry, highest total ever.

One of the ten is a junior at seminary; a econd one enters seminary in January; two re college seniors; six are college juniors. An eleventh candidate is under considera-on.

THE REV. GILBERT FALCÓN was installed the Dorado Parish the first Sunday in ctober.

Recently graduated from seminary, Pastor alcón is a native Puerto Rican originally om Our Savior's Church, Villa Caparra.

He succeeds the Rev. Víctor Astacio, who as accepted a call to the metropolitan area.

Mission Developer at Work

CALLED as mission developer to the new eld at the "El Comandante" section of the an Juan metropolitan area, the Rev. Víctor stacio held his first service on Sept. 10.

Preliminary worship meetings had been eld in this area for some time by the Rev. ian Acuña, assistant pastor at Good Shep-erd Church, Monteflores, P. R.

GROUNDBREAKING for the first unit at eparto Metropolitano, San Juan, P. R., ok place Sept. 20.

Bethany congregation, formerly rural, will locate at the new building.

THE CAMP COMMITTEE has ordered blue-rints for the first unit of the Lutheran amp at Dorado, P. R. Construction is ex-ected to start before year's end.

THE PARISH SCHOOL of Frederick Church, St. Thomas, V. I., began its third year ith an enrollment of 80 children. More ould not be accepted because of the lack of assroom space.

The school adds a new grade each year. At present there are four classes: kindergarten, first, second and third. Plans indicate that a new building will be under construction by the end of the year.

The parsonage of Frederick Church was recently renovated and makes an excellent impression at its location next door to Government House. Built by the Danish Government two hundred years ago, the parsonage now houses Pastor James G. Amos, a teacher of the parish school, and student intern Troy Hedrick from Chicago Seminary.

NAZARETH CHURCH, St. John, V. I., the Rev. James G. Amos, pastor, recently dedicated a new tower bell and a life-size crucifix which hangs above the altar. The crucifix, made from olive wood, was carved by hand in Germany.

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HORN, JAMES G. From Smithsbury Parish, Md. To Christ Church, Shrewsbury, Pa.

PEACE, JOHN T. From First Church, Tyrone. To Congregational Church.

ILLINOIS

KAVOLIS, MARTIN A. From Wicker Park Church, Chicago. To Northland College, Ashland, Wis., teaching staff.

NEW JERSEY

MOORE, J. BROOKS. From St. Matthew's Church, Moorestown. Foreign missionary

THUMHART, ANTON. From St. Timothy Church, North Greenbush, N. Y. To S Thomas' Church, Bricktown.

NEW YORK AND NEW ENGLAND

HEIN, EMIL A. From St. Paul's Church Blossom, N. Y. To Redwood Parish.

MOECKEL, EDMUND J. From Concordi Church, Buffalo, N. Y. To St. Paul Church, Parkchester.

NORTHWEST

STILWELL, ARNOLD. From Christ the Kin Church, Brookfield, Wis. To St. John Church, Elkhorn, Wis.

OHIO

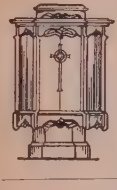
BARNHART, PHILIP H. From Zion Wakefiel Church, Greenville. Graduate study.

PENNSYLVANIA MINISTERIUM

HORN, EDWARD T., SR. From St. Paul Church, Tannersville. Retirement.

TEXAS-LOUISIANA

CROSSLAND, RICHARD I. From Good Shep herd Church, Bow Lake, Seattle, Wash To Holy Trinity Church, Dallas, Tex.



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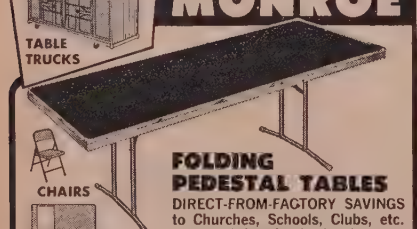

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—DECEASED—

DR. ALFRED HAAPANEN, 86, pres dent of the Suomi Synod from 1922 to 195 died Sept. 24 in Houghton, Mich.

Born in Karvia, Finland, Dr. Haapane came to this country as a young man an studied at Suomi College in Hancock, Mich before he was ordained in 1906. He als studied at Temple University and Chicag Seminary. In 1936 he received an honorar doctor of divinity degree from Luther Sem nary, St. Paul, Minn.

He served congregations in Ohio an Michigan from 1907 to 1924. While sync president, he also served as home missio superintendent, 1936-47. He twice made o ficial visits to Finland.

A memorial service was held Sept. 27 St. Matthew's Church in Hancock, nation headquarters of the 72-year-old Suor Synod. Dr. Haapanen had been pastor the congregation, 1919-1924. Participatin in the service were the two churchmen wh followed him as president, Dr. John Wa

elin and his son, Dr. Raymond W. Vargelin.

Dr. Haapanen is survived by four married daughters.

THE REV. PAUL P. HUYETT, 73, died Oct. 2 in Philadelphia. He had retired in 1953 because of loss of sight.

A native of Berks County, Pennsylvania, he attended Muhlenberg College and Philadelphia Seminary, and was ordained in 1913. He served St. John's Church, Berrysburg, for ten years, then was called to the Church of Our Saviour in Philadelphia.

He served on the Pennsylvania Ministerium Board of Home Missions, and was president of the Philadelphia Conference. He taught for many years in the Gethsemane School of Christian Education. He received a master's degree in theology from Philadelphia Seminary in 1932.

Surviving are his wife, the former Beulah E. Shenk, and a daughter, Mrs. Jeanne P. Taylor.

Funeral service was conducted Oct. 5 in Redemption Church, Philadelphia, by Pastor Albert W. Shumaker, Pastor Theodore L. Fischer and Dr. Claude E. Schick. Burial was in Lancaster.

THE REV. ELWOOD SCHWENK, 66, parish pastor for 21 years and a military chaplain for 19 years, died Sept. 20 in Sylmar, Calif.

A native of Pennsylvania, he attended Muhlenberg College and Philadelphia Seminary, and was ordained in 1921. He served pastorates in Kingston, Lansdale and Lebanon, Pa., until 1942, when he entered the chaplain service. After two years in the South Pacific he returned to Oakland Veterans Administration Hospital in 1946, serving there until 1960 when he went to the VA hospital in San Fernando, Calif.

Surviving him are his wife, the former Stella Tabor; two daughters, Mrs. Ruth Marie Wahl of Piedmont, Calif., and Mrs. Elizabeth Ann Ellwood, of Seattle, Wash.; a brother, Wayland G. Schwenk, of Boyertown, Pa., and five grandchildren.

Funeral service was conducted Sept. 23 at St. Mark's Church, San Fernando, by Dr. Carl V. Tambert, Pastor Kenneth E. Linton and Chaplain Edmund Manns. Interment was in Oakland.

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IN CONCLUSION . . . . . .

THERE IS a torrent of discussion in newspapers and magazines about the Berlin situation. Since this is the most important business now under consideration in the world, it is good that we all get into the discussion. It's our future, and the future of our world, that they're talking about, and every man must form his own opinion.

Some claim that if we say BOO! to the Russians in a loud enough voice, the Russians will go away. This seems to be the conviction of Senator Barry Goldwater and other members of the sophomore class. They're against negotiating, appeals for disarmament, or use of the United Nations as a channel of peace making.

Others say they would "rather be Red than dead." This is a more sophisticated opinion than the poker-game theory that the boldest bluffer will win. It properly estimates that a hundred million people, including most of us, will be killed if both sides in the cold war hold to a collision course.

Either of these options, 1) the bold bluff, or 2) the humble surrender, may be fairly satisfying because each permits you to make up your mind and quit thinking. It's the long delay and intense suspense which many people can't stand.

I THINK we have to be able to live with suspense in this vast international competition, not only for 100 days but perhaps 100 years. The allied nations aren't dealing with a wild-eyed gambler like Hitler this time, whose bold bluffs did pay off temporarily. We have shrewdly calculating, long-distance foes who are sure the tide of time is on their side. They expect to win, but not necessarily tomorrow.

But history is a fast-flowing stream. No situation remains long unchanged. The Berlin situation is now quite differen than before Aug. 13.

There are curative forces operating i history as well as destructive forces. I every land there are strong desires fo peace as well as aggressive impulses. A long as our leaders can talk with ou enemies, going around and around i search for some openings for compro mise, we're neither dead nor Red.

The western leaders can't sign a decla ration that World War II is now ende and that the boundaries prevailin through the world are recognized as per manent. The Russians may be persuade to accept that unwillingness to sign, fo actually the lines have been drawn, an there's nothing important that either sid can do about them except at risk o losing everything. This is the high cos of World War II.

WE ARE NOW competing for the land that are left out in the middle, and ou only hopeful strategy is to convince ther that we have a way of life which wi meet their needs. This is where ou shrewdness and steadiness of nerve wi be tested.

There are only two basic positions i international affairs or anything else. On is to define and insist on what seems goo for me, my country, and to struggle fo it at any price.

The other is to determine what is bes for all people, for every country, and t commit ourselves to seeking that. Thi second position is the more difficult, bu in the long run the more successful. I seems to me this is something we hear good bit about in church.

—ELSON RUFF

Christian Wills

. . . and what you should know about them!

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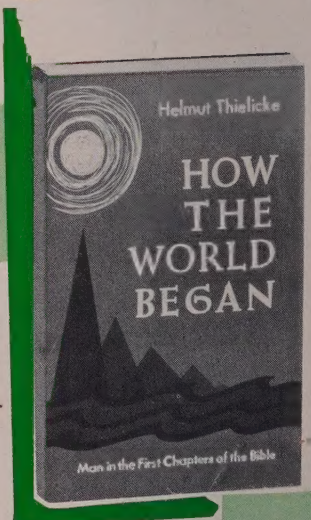

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